

The Messenger

"Is the Truth is in Jesus."

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Poetry.

POLYCARP.

BY D. CHAUNCEY BREWER.

How sweet the words
The hero spake,
Who died in Smyrna years ago,
When standing on
The nearer shore
He heard the deep and sullen flow,
Of that great river men call death,
Whose waves are bridged
Steadfast through stormy seas,
Showing the brilliance of the stars.
Like crested rock
He rose above
The maddened crowd, that like the sea
Rose in a tumult
Far around,
And loudly bade him bow the knee
To their dictation, yield his God,
Renounce his Christ,
His lifelong friend,
Hear to the cries that rent the air,
And to their lower natures bend.
Perchance the swelling
Crowd was stilled
Before he made reply, for on
His snowy locks
God's loving smile
Resting, I know, and his grand features shone
With something of that higher life,
Which sometimes touches
Earth with light,
As fair aurora sweep across
The purple bosom of the night.

"Eighty and six
Years have I served
My God, and naught to me but good
Has come for fully
Trusting Him.
Ah, if ye only understood
What sweet repose He gives His saints,
What blessings on
My head have poured
Since I accepted Him, ye would
Not ask me curse my King, my Lord."

Thus spake He
When triumph o'er
The baser cravings of the mortal part,
Laid down His life
To take it up
On farther shores, where long his heart
In Christ's dear love had found repose,
There now of those
About the throne
Drest in the raiment of the Lamb,
None sing God's grace in sweeter tone.

—N. Y. Observer.

THE HISTORY OF THE REFORMED CHURCH OF PHILADELPHIA.

PATRIOTISM.

Loyalty to liberty was characteristic of the ministers and people during the Revolution. Rev. Schlatter was Chaplain to the Royal American Regiment at the outbreak of the war, having been appointed by General Loudon, March 25, 1767. In September, 1777, when the British occupied Germantown, he refused to obey orders and was cast into prison in Philadelphia, his house on Chestnut Hill was sacked, silver ware thrown into the well, and his papers burnt. Rev. Dr. Weyberg,

pastor in Philadelphia in September, 1777, spoke out in favor of the colonies, and when some of the Hessians who had heard him preach, deserted the British, he was cast into prison, his church used as a hospital and badly damaged. On his release his first sermon was on the text, Ps. 79: 1: "O God the heathen are come into Thine inheritance: Thy holy temple have they defiled." Christopher Ludwig, a German of Germantown, was made "Baker-general" of the American Army by Congress, and Michael Hillegas, a German (one of the same name being in the Consistory of the Reformed congregation on Race street in 1732), was Treasurer of the United Colonies in their struggle. Men and money were furnished by the Reformed people. On two occasions memorial services were held in the Race street church. February 19th, 1776, Mr. Wm. Smith pronounced an eulogy in this church on General Richard Montgomery; and February 22d, 1800, the Society of the Cincinnati, of which General Washington was first President, held a memorial service in his honor in the same church.

CHANGE FROM GERMAN TO ENGLISH.

As indicated in this narrative, the language of the Church was the German in the beginning. The language of this country was English. Hence, all other than English-speaking peoples coming here would be under the influence of the English tongue, which, directly and indirectly, must supplant all others. This the Germans felt, but they were loath to confess and accept the fact. But as the children and youth grew up they learned English, and desired to use it gradually in their worship. The Church, too, can succeed only as it falls in with the language of the country.

The first private discussion of the subject long before that, and doubtless, some left the denomination because they could not have services in English. On the 8th of May, 1804, the question of introducing English was first brought before the congregation. The vote was nearly a tie, indicating how much the English service was needed to meet the wants existing. In 1805 the question was brought before Synod, and it, of course, advised the change to be made. On July 9th, 1805, the congregation again voted on the subject, and the result was a tie. Thus the matter failed. In 1806 those wanting English services went out and organized another congregation, establishing themselves in Crown street, and Rev. James K. Burch, a Presbyterian, took charge; afterwards the congregation came into connection with the Reformed Dutch Church, erecting a building still standing on the west side of the street. This became the First Reformed Dutch church in Philadelphia. Among its pastors were Rev. Dr. Bethune, of the Dutch Church. But the question of language was not settled in the old church on Race street. In 1817 it pressed itself forward again, and now so serious did the matter become, that it was only decided by an appeal to the Court, which gave the church to those desiring some service in English. From this time until 1828 the services were conducted alternately in German and English. The great Revivalist, Rev. Charles G. Finney, began to preach in this church in the afternoon and evening in 1828, and did so for many months. From this time on the German service was discontinued.

The slowness of ministers and people to allow English service, brought two inevitable results: 1. Thousands of the most active youth went into other denominations, and so swelled their ranks and efficiency even to this day. 2. The growth of the denomination was slow for years. During this transition period, Rev. Dr. Samuel Helfenstein was pastor of the Race street Church, his ministry reaching from January, 1799 to 1830. He lived to the age of 91 years. The Rev. Joseph F. Berg became pastor in 1837, and when he resigned in 1852, he took with him a goodly number of the congregation, and organized the Second Reformed (Dutch) Church, on Seventh street, above Brown, and built a church where the congregation still is. The writer has deemed it necessary, in

giving a sketch of the history of the Reformed Church in Philadelphia, to be somewhat full with the history of the First Reformed congregation on Race street, because the history of the denomination in Philadelphia for more than one hundred years, clusters very largely around this church.

SYNOD—CREED—WORSHIP, ETC.

The First Synod of the denomination in America, was organized in Philadelphia on the 29th of September, 1747. There were present five ministers and twenty-six elders, the latter representing as many organized congregations in different parts of the country.

Creed or Confession.—This is the Heidelberg Catechism. It was first published January 19th, 1563, framed under the auspices of Frederick the III, Elector of the Palatinate, surnamed the Pious. This confession is the ripe fruit of the Reformation period. Without additions or subtractions it is the confession of the denomination.

The Church year, the prominent features of which are the festivals—Christmas, Epiphany, Lent, and Good Friday, Easter, Ascension, Whit-Sunday, and the Gospels and Epistle lessons, the Creed, Gloria, Te Deum, Litany, prayers and collects in their season. These have value for faith and the Christian life.

The Worship is in its basis Liturgical, the Palatinate Liturgy being issued in the same year and under the same authority as the confession. However, the order of worship is not rigidly binding, although in the first century and more of the denomination, so called free worship was not practiced; since then the has been larger freedom. In America at the beginning of the denomination, the same was used.

The Minister's black robe was the same as in Europe, and they were worn by the founders of the denomination in this country, and are worn by numbers of ministers now.

TERCENTENARY—PUBLICATION HOUSE—MISSION.

The Tercentenary Convention met in the Race street church on the 19th of January, 1863, to celebrate the 300th anniversary of the formation and adoption of the "Heidelberg Catechism." The whole denomination in this country was fully represented by its ministers and laity, and several essays relating to this venerable symbol of faith were read from prominent theologians of the Reformed Church in Europe, as well as by ministers of the Church here.

The Publication House of the eastern portion of the church was destroyed in the burning of Chambersburg by the rebels in July, 1864, at a loss of \$15,000, and since then it has been in Philadelphia, now located at 907 Arch street. It issues eight publications of the Church, publishes denominational books and others, and is in a prosperous condition.

Home and Foreign Missions are also actively supported, missionary societies being organized in the congregations.

In the last thirty years, and especially since the organization of the German and English classes and synods, on the basis of language, there has been considerable of a revival in the growth of the denomination in the city.

The following is a list of the congregations in the order of their organization with their present pastors.

1. First Reformed Church, Race, below Fourth, 1728. Rev. Dr. David Van Horne, Pastor.

2. Salem's (German), a branch of the Race street church, Fairmount avenue, below Fourth, Sept., 1817. Rev. F. W. Berleman, Pastor. Rev. Dr. J. G. Wiele, Pastor Emeritus.

3. Zion's (German), a branch of Salem's congregation, Sixth, above Girard avenue, 1852. Rev. Dr. N. Gehr, Pastor.

4. Bethlehem (German), Howard above Thompson, October 8th, 1852. Rev. J. G. Neuber, Pastor.

5. Christ, a branch of Race street congregation, Green, below Sixteenth street, Sept. 15th, 1859. Rev. Geo. H. Johnston, Pastor.

6. Emanuel's, (German), Weisert street, Bridesburg, 1861. Rev. Christian Keller, Pastor.

7. Emanuel's, (German), Thirty-eighth and Baring streets, June 23, 1862. Rev. Dr. John Külling, Pastor.

8. St. Paul's (German), Seventeenth and Fitzwater, February, 1864. Rev. Adam Boley, Pastor.

9. St. John's, Haverford avenue, above Fortieth street, October 1st, 1865. Rev. John P. Stein, Pastor.

10. Trinity, a branch of Race street congregation, Seventh and Oxford streets, June, 1867. Rev. Dr. D. E. Klopp, Pastor.

11. Heidelberg, a branch of Christ congregation, Nineteenth and Oxford streets, Oct. 11th, 1868. Rev. J. I. Good, Pastor.

12. St. Mark's, (German), a branch of Zion's congregation, Fourth and York streets, February 11th, 1876. Rev. George A. Scheer, Pastor.

13. Grace, Tenth and Dauphin streets, July, 1881. Rev. J. Samuel Vandersloot, Pastor.

14. St. Luke's, Twenty-sixth and Thompson streets, Rev. Dr. D. G. Wiele, Pastor.

To this list ought to be added the following churches, an account of which is given in this history, for they were organized out of Reformed material, and existed as Reformed Churches in the beginning, except the last one below, but were wrongfully taken from the denomination.

1. The Reformed Church in Germantown, now called the Market Square Presbyterian Church, organized in 1728, and for 123 years in connection with the Reformed Church.

2. The Frankford Reformed Church, now called the Frankford Presbyterian Church, organized in 1769, and for 33 years in connection with the denomination.

3. A going out of the Race street congregation, organized in 1806, which afterwards fell into the hands of the Dutch Reformed, and is now the First Reformed Dutch Church in Philadelphia, at Seventh and Spring Garden streets.

4. The congregation organized in 1852 out of the membership of Race street Reformed Church by Rev. Jos. F. Berg, which is now the Second Reformed Dutch congregation at Seventh and Brown streets.

GENESIS OF THE EARTH.

An Address to the Collegians.

Delivered at the Re-opening of Franklin and Marshall College Sept. 7, 1882, by Rev. John S. Stahr, A. M.

The origin of the earth has been the subject of inquiry and speculation among thoughtful men of all ages. Around it poetry has woven some of its most charming creations, and philosophy attempted some of its loftiest flights. Pagan mythology gives us one series of accounts. Christian theology, on the basis of Divine revelation rejects all these, and substitutes a cosmogony of its own. Over against both modern science urges its claims, and proposes to lift the curtain which, like a gloomy pall, hangs over the distant past, and to afford us, if not a full survey at least a good view of the process by which the earth came to be what it now is. As the world grows older, we are told, and scientific investigation more and more unveils the mysteries which surround us, we find that the old belief in an instantaneous creation can no longer be entertained. The more we become acquainted with the structure of the earth, the nature of the different substances that compose it, and their relation to one another and to the earth as a whole, the more we see that the earth has a history antedating the advent of man, that it has passed through a process of development or evolution, following the law of all development as formulated by Von Baer, from the general to the special, from the homogeneous to the heterogeneous, that it has passed by a series of changes from the formless chaos into the abode of life, the home of beauty, which in its virgin freshness the Greeks very appropriately called Kosmos.

The myths and legends which abound in the literature of all ancient peoples are now abandoned, and however much we

may admire their beauty and their partial truths, we cease to regard them otherwise than as the puerile imaginings of a primitive age. But the idea of creation, grounded in the religious consciousness of man, refuses to be dislodged. Nor should it be dislodged. It is very true that from the standpoint of science we can only discern changes in matter and force in a previously constituted order of existence. So far as the beginning of that order is concerned, we must confess that it lies beyond the ken of our observation. Creation cannot be demonstrated, and it does not come in the domain of science. And yet it is just as unscientific to deny creation as to claim to prove it. It cannot be disproved, and we can safely say that it is the only reasonable supposition that will account for the origin of matter and the constitution of a system of things based on the operation of universal law. Now what reason cannot solve that we clearly discern by the higher power of faith. "Through faith we understand that the worlds were framed by the Word of God, so that the things which are seen were not made of things which do appear." To him who is in the right attitude divine revelation supplies the full solution of the mystery, and the devout heart freely responds to the sublime utterance: "In the beginning God created the heaven and the earth."

But granting all this, it by no means follows that we are disposed to shut our eyes to the facts which science is continually bringing to the light, or that, accepting the idea of creation, we are willing to throw geology overboard, and blindly accept what the Mosaic record has been supposed to teach, viz: That God created the earth and fashioned it to be the abode of man by a series of instantaneous acts in six natural days. On the contrary, we believe that the genesis of the earth involves forces as objectivized, constituted out of the infinite fullness of the Almighty Creator, and process by which this system of forces finally reaches its goal. We do not mean to say that such development is pure evolution in the sense that matter as such or of itself contains or is "the promise or potency" of all the manifoldness that subsequently appears in the world. The process is one of involution as well as evolution; that is, the whole movement rests in the bosom of the Great Fountain whence it issued, and there is a mutual relation of two factors which do not oppose but supplement each other, which are not apart but in each other, so that as the one unfolds towards its destined end, the other supplies in greater fullness in the different stages what is needed for the perfection of the whole.

We are told sometimes that God could just as easily make the earth as it now is in a single moment, as He could make it any other way, and that therefore it is altogether unnecessary to assume that long periods of time must have elapsed before the earth could have attained its present condition. In one sense of the word, I suppose God could have made such an earth in such a way; but really, we say it with all reverence, God could just as little have made the earth as it now is, in six days or six years, or six thousand years, as He could make in a single hour the tree that has withstood the tempests of a thousand years, and bears witness in the very fibre and tissue of its wood of periods of growth and periods of rest, of injuries received and new wood deposited to repair the damage, of cell-walls thickened and wood-hardened by prolonged growth and exposure to the elements until it has unmistakably become a very hard tree. The marks and impressions which we find in the crust of the earth must mean something. They are not put there to deceive—they are not mere sports of nature, or chance products of the aggregation of matter. Fossils found in the rock, the impressions made by rain drops, ripple mark and such like, constitute a record of past conditions and stages of the earth which no candid mind can overlook. And if you grant this you have granted the whole question at issue; you have admitted that the earth has passed through a process of evolution covering thousands, yea, hundreds of thousands of years.

The actual beginning of the history of the earth is a mystery which science on the basis of observed facts will never unravel. Our opinion of the nebular hypothesis rests on analogical reasoning, and the weight of probabilities. Geology as a science must rest on facts, and facts only. Going back in the history of the earth as far as facts justify us, and summing up the results of our investigation, we may regard the following conclusions fairly established.

(To be Continued.)

Family Reading.

COME UNTO ME.

A sweeter song than e'er was sung
By poet, priest, or sage,
A song which thro' all heaven has rung,
And down thro' all the ages;
A precious strain of sweet accord,
A note of cheer from Christ our Lord;
List, as it vibrates full and free,
O grieving heart, "Come unto me."
O wise provision, sweet command,
Vouchsafed the weak and weary;
A friend to find on either hand,
A sight for prospects dreary.
A friend who knows our bitter need,
Of each endeavor taking heed;
Who calls to every soul oppressed,
"Come unto Me, I'll give you rest."
"Come unto Me." The way's not long,
His hands are stretched to meet thee;
Now still thy sobbing, list the song
Which everywhere shall greet thee.
Here at His feet your burden lay;
Why 'neath it bend another day,
Since One so loving calls to thee,
"O heavy laden, come to Me!"
A sweeter song than e'er was sung
By poet, priest, or sage—
A song which through all Heaven has rung,
And down thro' all the ages.
How can we turn from such a strain,
Or longer wait to ease our pain?
Oh, draw us closer, Lord, that we
May find our sweetest rest in Thee.
—Maude Spurgeon.

A FOREST REVERIE.

BY MRS. R. H. SHIVELY.

(Read at the Mt. Alto Reunion.)

What is there in the voice of the woods
That finds its way so readily to our hearts?
Why do we come hither? Not only the
little children, the ever free and joyous,
not only the young men and maidens, with
spirits in harmony with all that is tenderest
and brightest in nature, but many of us who
have long traveled life's arid ways, glad
to shake off their dust from our feet, and
come and lay our weary heads close to nature's
throbbing heart, children again, for
a few brief hours.

What is there in this voice that woos us,
and wins us?

It is a vast, many-tuned gamut.
The breeze wanders dreamily among the
green leaves, and they murmur like a
young heart swayed by its first love, a
sound as of ineffable pleasure. But have
you ever heard the "sere and rufous"
leaves, stirred faintly by the same breeze,
and do you know how different is the
sound? There is in it a sigh, a mournfulness
as of a breathless sobbing, an unsyllabled
grief over the past, that makes us feel in
our heart of hearts the deep, vital kin-
ship between ourselves and all God's world
of nature.

It is this kinship, that, whether we are
conscious of it or not, so wins us to de-
light in the woods. Perhaps there are
but few of us who cannot recall some one
tree that we have known and loved. It
seems to our thought like a familiar friend,
and its fall, should the axe or the storm
lay it low, is mournful to us. For a tree is
the grandest and most perfect type of
vegetable life, and its deep analogies with
our own physical and spiritual being, make
it seem almost human. In the forest our
feeling of this is deepened. Passing through
the woods, on the most perfect winter night
I ever saw, one said—and it was no senti-
mental that spoke, "It seems almost as
if the woods would speak!"

There is not a mood of human feeling
for which the voice of the woods has no
expression.

At the early dawn, when the downy
heads of the little birds grow restless in
their nests, feeling, rather than seeing, the
approaching light—at that hour, when, of
all others, the "creature" seems to wait in
the most rapt and "earnest expectation,"
the voice of the woods is softest faintest,
yet most penetrating. The forest breathes,
and its breathing flows into and inter-
mingles with our own. It is sweet and
solemn as if we knelt in prayer beside some
kindred soul, with hands fast locked to-
gether, with mute lips, but with hearts all
the more tenderly united.

Morning creeps down the mountain side
and one by one the pines and hemlocks
shine soft in the sunny light, and sparkle
with the beaded dew. And now the lov-
ing woods awaken to livelier sympathies.
How readily they echo every sound. Not
only the matin of the wood-thrush, the rust-
ling tread of the rabbit and squirrel, the
baying of the hunter's dog, the vesper call of
the whippoorwill, but all our human tones
find welcome and response here. You
speak, you sing, and the wood rejoices
with you, and takes up your merry words,
repeating them again and again, as if loth
to let them pass away. The mellow horn
rings out, and it is as if an invisible band
of laughing fauns and satyrs, hidden in
the brown recesses of the forest, played in
tune, and challenged the welcome intruder
to a trial of skill.

Alike the forest responds to rippling
youthful laughter, and to the groan of the
weary wretch, laden with sin, starving both
in body and in soul, who lays him down
like the wounded stag far from the herd,
to die; to die with no hand upon his pallid
brow but that of nature; no ear to mark
his failing breath, save the ear of nature's
God.

At night, all is dewy fragrance and
brooding mystery. The dim light of stars
strives in vain to make its way through
the tangle of branches; or the moon steals
further in, and makes pathways of soft
radiance for angels to tread, between the
long broad bars of shade. Or, the sky is
murky, and the winds are unchained, and
the branches unite, and groan and shriek
aloud, as in mortal agony. And as the
fancy of heathen days peopled the forest
shades in turn with dryad and hamadryad,
with nymph and faun, and later with elf and
sprite, with Oberon and Titania and all the
fairies court, so might a Christian imagine,
and who shall say with how much of truth
that spirits roam here, the blest or the
unblest, that strange and deep colloquies
in no human tongue mingle with the sigh-
ing of the zephyr or the howling of the
wintry blast, filling the awe-stricken mind
of him who listens, with vague, wondrous
thoughts, like a song without words.

In the woods, as everywhere in the life
of Nature and of man, we may read the
endless story of death and resurrection—
of blessing flowing from sacrifice—of the
old crumbling and dissolving, to make
way for the new, and the new arising in
fresher hues and higher forms, from the
wreck of the old. The genealogy of the
forest is long—it goes back far enough
beyond the memory of the most venerable
oak, whose concentric circles preserve the
record of centuries of fruitful and barren
years. In the dateless ages long gone by
—the ages whose history is written in
hieroglyphs upon the rocks which some of
us, perchance, may climb to-day without
giving a thought to those monuments
more ancient than obelisk or sphinx, in
those dateless ages were prepared the name
of that old tree, and a place for the laurel,
the moccasin-flower, and the wild azalea.
Fire, and ice, and water, each, in time,
has wielded its disintegrating power, and
with every fresh transformation, the
ancient atoms have assumed forms more
beautiful and complicated than before, and
risen to even higher planes in the creation.
None can unveil the operation of the
Spirit that brooded over chaos, nor say
when or how amid all the tumult of con-
flicting elements, those germs of life were
imparted and nourished which have come to
their perfection in the peaceful scene that
surrounds us.

But the fire has had its day, and the
mountains and the broken strata are its
witnesses, to testify of its might; and the
glacier has crushed and ground the massive
rock beneath its slow, irresistible
progress; and the water with tremendous
rush has cleft the rock, or with gentle in-
sinuation has worn it to dust, and de-
posited that dust just where the little blossom
would need it.

And the great, his nameless ancestors
have had their day, and quietly passed
from life, leaving their memento in our
rich inheritance of coal. And the mon-
sters of the old geological periods have
had their day, as well as the myriad of
lesser creatures whose sarcophagus is in
our limestone and chalk—what do I say?
in the whole earth under our feet. And
from the crumbling dust of all these the
new world has come forth, fresh and green
and fair; the mountain with the iron bidden
in its bosom, and near by, the great
limestone rock, to minister to the utility of
the iron; and these not all in ponderous
masses, but crumbled and sifted through
the soil, there to promote and strengthen
the growth of generation after generation
of trees and plants. The disintegration
of the ancient rock, the spending of
the myriad lives have not been in vain.

And all around us, the divine circle of
giving and receiving is endlessly repeated.
The tree stretches out its mighty boughs
protecting above the tiny wild flower,
screening it from the passionate glow of the
summer sun, and sifting the torrents of pelting
rain through its broad leaves, into gentle,
refreshing showers; while the little timid
blossom smiles away its short, happy life
at the feet of its powerful friend, and gladly
yields itself to dust, that its mite of nourish-
ment may minister to the vast spreading
roots. The law of the wood is the law of
our life—the royal law of love and of
mutual dependence.

But beside this kinship of nature, the
woods are linked by their history to our
race, by many more of endearing associa-
tions than I can even allude to to-day. In
these very forests of ours, the Indian has
lived and loved. These shades may have
heard the whizzing of his arrow; at the
Pearl, or by the spring that bears his name,
he may have paused to drink, all glowing
from the chase; and it may be that here
under our feet his dust reposes in a grave
as little noted by man, but as well known
to our Great Spirit and his, as that of the
Hebrew lawgiver of old.

The woods have ever been places of
worship. "The groves," said Bryant,
"were God's first temples." And when
men were minded to form an order of
architecture that should be truly Christian,
the forest aisle furnished the model for
that of God's house; and the heaven-point-
ing Gothic arch was the pattern, alike
for cathedral windows, and for those which
make yonder little rustic chapel seem so at
home where it nestles amid its oaks and
hemlocks.

Our forefathers, German and Swiss and
Saxon worshipped amid those dim forest
aisles, but not as we, to-day, assemble to
sanctify our pleasures, as it is meet and
right to do, with prayer and praise. In the
gloom of night, beneath low-hanging oak-
bough and symbolic mistletoe, lighted
only by the chill, borrowed rays, of the
moon—fit illumination for such cold,
Christless worship;—with severe priest

and priestess, with unhallowed, cruel rites,
they adored they knew not what—groping
after God through thick darkness, if haply
they might find Him.

Afterwards, when the true light was
spreading, when God was found of a few
faithful souls, how often did the trees of
the wood shelter them from the sword of
the persecutor! In its cool, sequestered
glades they came together to hear the
Word from the lips of some hunted son of
God; there they prayed, there they raised
the hymn of praise, though the very
sound, as it floated on the breeze, might
betray them, and cause them to be dragged
forth to cruel martyrdom,—those, of whom
the world was not worthy! There they
received the Holy Sacraments,—there
they plighted their troth, and from those
shades, many a weary soul took its flight
to the everlasting hills.

Ever have the forests been the shelter
of the hunted and oppressed, since the
days when David took refuge there from
the wrath of Saul, and was sought out and
comforted by Jonathan, tenderest and
most unselfish of human friends. And
such a refuge, and comforting from One
far more tender and unselfish, did many of
our ancestors find, when driven by ruthless,
cruel power to weep and pray in the wil-
derness.

So much must suffice for a glimpse of
the annals of the forest. Its present is
ours—may we enjoy it to-day with glad-
ness and thankful hearts! And one bright
look will we give into its future,—for is
not the peaceful present gliding into a still
more glorious future? There will come a
day,—and this is good to remember, as
we move down the afternoon of the year to
the sweet, holy twilight of the Advent
Season—there will come a day, and we
shall see it—when the very "trees of the
wood shall rejoice before the Lord,—for
He cometh, He cometh to judge the earth
—He shall judge the earth with righteous-
ness, and the people with His truth!"

WHERE WERE YOU?

Where were you last Sunday? "At
home, not feeling very well." Did you ever
close up your store and by way of expla-
nation stick up a notice, "Detained at home
by headache," why not, pray?

"Visitors came, and I could not leave
them." Ah! Will you continue in your
service a young man who should offer you
a like excuse for going away from your
store on Monday morning? And when you
stand before the Lord, and the Judge
asks you why you did not go to His sanc-
tuary more, will you look Him in the face
and say, "O, well, company?"

"It looked like it; indeed it had be-
gun to sprinkle." Had it? Would
it? Or did it? Have you not been
known to go to concert or dance in the
midst of what might have been the beginning
of another deluge? Is it not time an umbrella
was invented that would protect church
members from rain on Sunday?

"I went to the Rev. Dr. Boanerges."
And so the Athenians of St. Paul's time
are not dead yet, but there are some who
spend their time nothing else but either
to tell or hear of new things? Is this
what the houses of God are for? Is this to
make "them gaze of heaven?"

"I had an engagement that prevented
me from attending." You had? And on
God's day you were immersed in business?
Have you had advice that the fourth
commandment has been repealed? Surely
it is safer and far more profitable to over-
crowd Saturday.—Christian Colonist.

EFFICACY OF THE PRINTED PAGE.

In 1832 Dr. Goodell dropped a copy of
The Dairyman's Daughter, which he had
translated into Armeno-Turkish, at the
door of a Church in Nicomedia. Years
after, he learned that a boy gave it to a
priest, who not only read it himself, but
read it to another priest; and not they
alone were brought to a knowledge of
Christ, but others also. Nor did Dr.
Goodell know anything of the good work
thus originated, till the priest came to him
in Constantinople, six years afterward, for
help in evangelizing that vicinity. Dr. H.
G. O. Dwight found there a company of
sixteen, who seemed all of them to have
been "led by the Spirit of God." Two
years later he found that a merchant from
Adabazar had carried several books there
also, and that was the beginning of a good
work in that city. A priest was converted,
and though persecutions arose, yet more
than fifty attended the meetings before a
missionary had ever seen the place. So at
Aintab, Arakis, Tocat, Sivas, Killis, Zeitun,
and many more places, the good work
began before missionaries had been on the
ground. Dr. E. E. Bliss said that the issues
of the Mission Press went all over the land
in advance of other books, and furnished
the Armenians two thirds of their reading.
In one village a noted thief bought a Bible
and learned to read it. The result was
his own conversion and the gathering of the
nucleus of a church in a very convenient
chapel; another Bible, which he sold,
gathered as many as fifty people, in a vil-
lage forty miles distant, to hear it read.
A colporteur found seventy men in a
stable at Perchen listening to the reading
of the gospel. The missionaries at Har-
poot went there and a revival followed,
numbering twenty-one converts, growing in
two years into a church of forty members,
with native pastor, chapel, and parsonage.
They sent out brethren, two by two, to
neighboring villages, and in one, fifty hope-
ful conversions took place, resulting in a
church whose pastor is one of the men who

first went there with a Bible. A young
man begged an Armenian Testament, got
another man to read it, and gathered his
friends every Sabbath in a cave of the
mountain to hear it, and so began the
Protestant community of Albistan, which
in five years numbered one hundred and
fifty souls.

Similar incidents in Syria illustrate the
working of the truth:

The learned Michael Mishakah, of Da-
mascus, was led to Christ by reading the
Bible and other issues of the Mission Press,
and in his turn sent books to friends in
other cities, as to Hums, where is now a
Protestant Church. In a war on Lebanon,
a Bible from a plundered village opened
the eyes of the plunderer to his sins and
brought him and several of his relatives to
Christ. The Church at Marsovan, in Tur-
key, grew out of a tract bought at Jeru-
salem eighteen years previously by a pilgrim
from that place. A man called one day
on the Rev. J. L. Lyons in Tripoli, and
gave a written statement of faith in Christ,
learned wholly from the gospel under the
teaching of the Spirit alone. So the flood
of an Arabic Christian literature is making
the desert to bud and blossom as the rose.
—Dr. Laurie.

THE AGED BELIEVER AT THE GATE OF HEAVEN.

I'm kneeling at the threshold, weary, faint, and
sore,
Waiting for the dawning, for the opening of
the door.
Waiting till the Master shall bid me rise and
come
To the glory of His presence, to the gladness
of His home.

A weary path I've travelled, mid darkness,
storm and strife,
Bearing many a burden, struggling for my
life;
But now the morn is breaking, my toil will
soon be o'er,
I'm kneeling at the threshold, my hand is on
the door.

Methinks I hear the voices of the blessed as
they stand
Singing in the sunshine of the sinless land.
Oh, would that I were with them, amid their
shining throng,
Mingling in their worship, joining in their
song.

The friends that started with me, have entered
long ago,
One by one they left me, struggling with the
foe;
Their pilgrimage was shorter, their triumph
sooner won,
How lovingly they'll hail me when every toll
is done.

With them the blessed angels, that know no
grief or sin,
I see them by the portals prepared to let me
in.

O, Lord, I wait Thy pleasure, Thy time and way
are best,
But I'm wasted, worn, and weary, O, Father,
bid me rest.

At length the door is opened, and free from
pain and sin,
With joy and gladness on his head, the pilgrim
enters in.

The Master bids him welcome, and on his Fa-
ther's breast,
By loving arms enfolded, the weary is at rest.
—Sunday Magazine.

CAIRO.

Occupies the natural center of the country
in the midst of the fertile valley of
Lower Egypt, on the east bank of the Nile
twelve miles above the apex of its delta.
Its commercial prosperity was immediate
and continued, and it early abounded in
stately dwellings, in palaces and mosques.
As many as 400 mosques remain, among
which are numerous superb examples of
Arabian architecture. The mosque of Tul-
un, which was founded in 879, shows the
pointed arch, from a time long preceding
its introduction into European Gothic. The
mosque of the Sultan el Hakem, prophet
and Messiah of the Druses, and most fa-
mous of the Fatimite dynasty, dates from
1003. The modern city, containing about
350,000 inhabitants, lies within a circuit of
about nine miles; and though many parts
retaining the Oriental character, is in many
others greatly altered after the manner of
European towns. New streets have been
cut through the more crowded districts;
the principal square, which formerly lay
waste, has been made into public gardens,
with a lake in the centre; and an entire
new quarter, the district of Ismaileyah,
has been built between the river and the
western side of the older city. The
new Boulevard Mohammed Ali traverses
the city from the public gardens to the
citadel. The citadel, built by Saladin
about 1166, but since frequently altered,
stands near the south-east corner of the
city upon a spur of the rocky range of
Mokattam. From its ramparts the view is
wide and delightful, including the city and
port, the river with its islands and the val-
ley of the Nile, and on the horizon the Py-
ramids. Cairo is walled off into quarters,
and is divided through the whole length by
a canal conveying the water of the Nile from
Old Cairo to its different parts. The houses
of the wealthier classes are sumptuous
in the eastern manner, built in arabesque,
around court-yards with shaded foun-
tains. Striking signs of the effects of modern
European influence are the Italian Opera
and the French Theatre. There is a Gov-
ernment printing press, established by
Mohammed Ali, from which many Oriental

works have issued, and an unrivalled col-
lection of Egyptian antiquities has been
collected by Mariette Bey for the Khedive.

TINY TIDINESSES.

Most of the small creatures with which
man is acquainted teach him a good many
lessons in the way of personal cleanliness.
Spiders and house flies, by any body who
will take the trouble to watch them for a
few moments, may be seen busily combing
themselves down, the cleaning apparatus
being attached to the legs or feet of the
insect. A well educated cat has a large
amount of respect for its personal ap-
pearance, and will sit washing itself with a
contented perseverance which forms quite
a pretty picture. House sparrows, too,
especially those which live in the dirtier
portions of a great city, will preen them-
selves assiduously as if they were feathered
dandies of the first water. Similarly, the
glow-worm is provided with an elaborate
apparatus for keeping its glossy skin in an
almost painfully perfect state of purity.
So unimpressively, too, do these tiny
forms of life make their toilettes, that
some beetles, which have rather dirty
habits otherwise, and which live in such
unpleasant quarters as decomposing flesh,
yet contrive to keep themselves in a state
of burnished beauty. They live in charnel
houses among some of nature's nastiest re-
fuge, and yet themselves present, at the
same time, the appearance of animated
jewels.

Selections.

"He who afflicts me knows what I can bear,
And when I fail, and can endure no more,
Will mercifully take me to Himself."

I've seen some old broken bowls planted
out with the bonnet, flowers and mosses,
and I've thought if it had not been for their mis-
fortune they would never have come to such
honor and beauty.

God lives through all. His power unwasted
sweeps
The sounding scale of universal motion;
His patient love on star and violet sleeps,
And whispers in the evening pine's devo-
tion.

Since I have known God in a saving man-
ner painting, poetry and music have had
charms unknown to me before. I have re-
ceived what I suppose is a taste for them; for
religion has refined my mind, and made it
susceptible of impressions from the sublime
and beautiful.—Henry Martyn.

As for the comfort we lose through unbelief,
that is simply beyond our power of calcula-
tion. Who has not made himself miserable
in thinking of the things that the future
hides? The burdens of to-morrow crush
many a sensitive soul, although the Master's
words stand firm, and "the morrow shall take
thought for the things of itself." Strangely
enough the habit of fretting, like other mor-
bid habits, after awhile begets a certain ap-
petite for fretting, and we take comfort in re-
peating and find pleasure in woe. None the
less do we suffer spiritual loss by this custom,
and constantly, in our home and personal ex-
perience, furnish illustrations of the sin of un-
belief.

Useful Hints and Recipes.

TO FLAVOR LAMB.—To give a delicious
flavor to lamb, which is to be eaten cold, put
in the water in which it is boiled, whole
cloves and long sticks of cinnamon. To one
leg of lamb allow one small handful of cloves
and two or three sticks of cinnamon. If the
lamb is to be roasted, boil the cloves and
cinnamon in water and baste the lamb with it.

BISCUIT GLAZE.—One pint and a half of
cream, the yolks of eight eggs and one table-
spoonful of vanilla; take six ounces of crisp
macaroons and pound to a dust; then stir into
it another tablespoonful of vanilla; mix the
cream, sugar, and vanilla; place on the fire
and stir until it begins to thicken; strain
into the freezer, and when nearly frozen add
the macaroon dust and finish. Eggs can
be left out of all ice-cream receipts if desir-
able.

THE TRUE WAY TO COOK SWEET CORN.
—During many years past, the practice with
our family has been to go to the garden, say
twenty minutes before the corn was to be
eaten, husk the ears only in part, cook them,
and place them on the table, every ear being
enclosed in a portion of the husks. Let
every one husk his own ear, at the table.
What a savory luxury! When one ear of
sweet corn is brought to the table after having
been cooked in this manner (smoking and
fragrant), the luscious grain is a luxury that
a prince or queen might covet. Denizens of
populous cities and dwellers in villages, who
are accustomed to eat the wilted and insipid
corn that has been broken from the stalks
perhaps several days before the ears are cook-
ed, know little or nothing of the richness, the
tenderness, and the luscious fragrance which
regales the appetite of those who cook and
eat their corn as I have suggested. Green
corn will lose most of its excellence in a short
time after the ears have been broken from the
stalks. A few husks left on each ear will re-
tain the fragrance, which will be dissipated
during the cooking process if the husks are
all removed prior to cooking. Don't be
squeamish and fastidious when at the table,
and recoil, and make a wry face at a wet husk
or a strand of the beautiful silk, as if each
strand were a repulsive horsehair. The husks
and the silken filaments are just as clean as
the crystal dew-drops on a Summer rosebud.
The delicate strands of silk are just as good
to eat as the luscious kernels. When eating
green corn, it is not a breach of dinner-table
etiquette to husk an ear, hold it with a napkin
in each hand, and gnaw off the fragrant and
superb grain, just as a squirrel holds a chest-
nut when the wild rogue takes his frugal
meal. But do not swallow the kernels like a
ravenous duck that has no teeth. Let every
kernel be crushed and masticated before it is
swallowed. Then the food will be digested.
Bolting the grain of tough sweet corn without
crushing every kernel, often causes cholera
morbus, or violent diarrhoea. If crushed, corn
would not cause any such illness.—E. E. Lee,
in Evangelist.

Miscellaneous.

THE MILKY WAY.

Evening has come, and across the skies,
Out through the darkness that quivering dies,
Beautiful, broad, and white,
Fashioned of many a silver ray
Stolen out of the ruins of day,
Grows the pale bridge of the Milky Way,
Built by the architect Night.

Dim with shadows and bright with stars
Hung like gold lights on invisible bars,
Stirred by the wind's low breath,
Rising on cloud-shapen pillars of gray,
Perfect it stands, like a tangible way
Blinding To-morrow with Yesterday,
Reaching from Life to Death.

Dark show the heavens on either side,
Soft flows the blue in a waveless tide
Under the silver arch.
Never a footstep is heard below,
Echoing earthward, as, measured and slow,
Over the bridge the still hours go,
Bound on their trackless march.

Is it a pathway leading to heaven
Over earth's sin-clouds, rent and riven
With its supernal light,
Crossed by the souls of those who have flown
Stilly away from our arms, and alone
Up the beautiful great white throne
Pass in the hush of night?

Is it the road that our wild dreams walk,
Far beyond reach of our waking talk,
Out to the vague and grand,
Far beyond Fancy's broadest range,
Out to the world of marvel and change,
Out to the mystic, unreal, and strange,
Out to the Wonderland?

Is it the way that the angels take
When they come down by night to wake
Over the slumbering earth?
Is it the way the faint stars go back
When the young Day drives them off from his
track
Into the distant, mysterious black
Where their bright souls had birth?

What may it be? Who may certainly say?
Over the shadowy Milky Way
No human foot hath trod.
Ages have passed, but, ununsullied and white,
Still it stands, like a fair rainbow of night,
Held as a promise above our dark sight,
Guiding our thoughts to God.

—G. D. L., *Lippincott's Magazine*, for Sept.

THE BLACKS IN QUEENSLAND.

Of all the races to whom the contact of civilization has been fatal, there is none more swiftly or surely dying out than the Queensland blackfellow. "Dispersed" by the native police, poisoned by fiery colonial rum, and—if all stories be true—more than accidentally by other potent means, shot down in new country by every white man who sees them, until the survivors are glad of peace at any price, it is no matter for wonder that the strongest tribe is soon reduced to a tithe of its former numbers. And yet before the whites came among them their life was not an unhappy one, especially in the coast districts, where game is more plentiful than inland, and where they seldom know a day's hunger. Each tribe had also its own district, out of which they seldom ventured, except in time of war or when attempting to carry off a damsel from a neighboring camp. Each small collection of families had their own totem or crest, and scrupulously abstained from killing or eating the animal whose name they bore. Their moral character would then have compared not unfavorably with that of more civilized nations. Their marriage laws were very strict, and no inter-marriage was permitted between members of the same family. They were polygamous, but adultery was almost unknown, and surely punished by death. Honest to each other, pilfering was not one of their vices, and each tribe was almost a small commune. Living in a land of plenty, a very slight exertion was enough to ensure them and their families an abundance of food. Kangaroo and wallaby, opossum and bandicoot, turkeys and wild fowl, are all plentiful and easily got at, and when yams and the large potato-like roots of the water-lily are added to the list it will be seen that their diet was by no means to be despised. Did they wish for a change they had only to take to their canoes to be sure of an abundant supply of fish. Their nets, made by the gins by hand out of a species of hibiscus, were of immense size and very strong, and were generally common property to three or four families. Their canoes, made of bark and sewn together with thread made of hibiscus bark, are light, easily managed, and wonderfully buoyant, though an inexperienced white man on stepping into one will probably take a header into the water on the opposite side. Their weapons are stone tomahawks, spears of various patterns, some of them barbed with great ingenuity, boomerangs—semicircular pieces of wood pared so that their rotatory motion is that of a screw—which they can throw with great force and accurate aim eighty or ninety yards; and nubbies, short clubs with a knobbed head, which they use both for throwing and hand-to-hand fighting.

A heavy two-handed wooden sword and a shield complete the list of their offensive and defensive weapons. The use of the bow and arrow is fortunately unknown in the extreme north-east of the colony, where they have considerable dash of Malay blood, and are frequently visited by the blacks from the south of New Guinea, which is only about ninety miles distant. The only

poison of which they have found out the use is the bark of a species of myrtle, which, being pounded up and then thrown into the water, sickens the fish and brings them to the surface where they become an easy prey. Their knowledge of medicine is very slight, but then they are, or rather were, rarely sick. The bite of a scorpion or centipede they cure by sucking and chewing the spot that was bitten. The bite of a death-adder or any deadly snake—of which there are but two or three sorts—they do not attempt to cure, but quietly lie down, and amid the howls of their relations await the death that speedily follows the bite. A severe flesh wound they plaster up with mud and keep moist for a few days, and cure in this manner some frightful-looking wounds. A broken bone they set to the best of their ability, and the result is usually a crooked or shortened limb. Measles they cure (?) by getting into a water-hole, and sitting there with their heads out until they recover, as they very rarely do from this, to them, terrible scourge. As for clothing, they content themselves with the costume of our first parents in their days of innocence, though occasionally, on grand occasions, the young gins wear a plaited loin-cloth. During the short Queensland winter they use possum rugs, which they make very neatly. Their houses consist of three or four sheets of bark put up in a semi-circle on the windy side of a small fire, round which they lie. Their only time of hardship is during the wet season, when sometimes it rains incessantly for a fortnight, and they have some difficulty in getting about after the game, and cannot fish in the flooded creeks. Their life, before the whites came, was as happy an animal existence as could be imagined. Plenty to eat and drink and little else to do, a genial climate, and few enemies, what more could any savage desire? Of a future state of existence they had not the faintest idea. They had laws; but they knew that if they broke them a blow on the head from a nulla or a spear through the body would be the result, so they wisely abstained.

Superstitious, like all ignorant races, they had a sort of idea of some evil power, who sent snakes and crocodiles and similar troubles, but they never went to the length of trying to propitiate him by prayer or sacrifice. One of their modes of execution is curious. When the death of a member of the tribe has been determined on by the elders, the unsuspecting victim is made insensible by a blow on the head, and his kidney fat is taken out through a small slit made between the ribs. He wakes with probably a headache and certainly a sore side, but recovers sufficiently to go about for two or three days, when he dies vomiting incessantly. The blacks who are not in the secret are told, and believe, that a snake made the cut and got into the body, and so caused death; and as the wretched man is dying, the old blacks, who alone are allowed to get rid of their enemies in this fashion, pretend to see the snake coming out of his mouth. Formerly they used to cremate their dead with considerable ceremony, but now they bury like whites. That they were at one time cannibals there is no reason to doubt; and in the older days, when white men were not unfrequently surprised and killed, their cooked and half-eaten remains were repeatedly found in the blacks' camp by the avenging native police. Of cultivation they are guiltless; they get their food with little trouble, so have no inducement to work. Now that they are half-civilized, their old customs and laws are nearly forgotten; their marriage laws are no longer kept as of yore, and the few survivors are allowed to follow their inclinations regardless of relationship.

BEFORE MARRIAGE AND AFTER.

Before marriage the young girl will generally know or have some idea when the young gentleman will come to see her; she takes great care to look neat and pleasing, waiting to receive him in a tastefully arranged room. And what of the youth? No matter how much "out of sorts" (as he is apt to term it) he may feel, he will dress in his best, look his very best, and start for the home of his love. They meet with a clasp of hands and a pleasant smile, have an agreeable evening's visit, then part with a kind good-night. I do not say that is wrong if there is true love in it; but how different it is from the home in after years. We too often miss the sweet face and pleasing appearance of the young girl in the wife. And the youth, whose only aim was to please his lady love, now seems to have forgotten all the little courtesies and gentle attentions that are needed just as much in the husband as in the lover to make home happy. He finds many other things to look after, and utters many harsh and thoughtless words. You may see the wife of only a few months in a slovenly dress, hair uncombed, the house in disorder, and nearly time for her husband to come home. It is no wonder that he is unhappy, and even tries to give a little advice sometimes. She may have plenty to do, and more than she can accomplish; still she can, if she will, always look neat, and meet him with a smile.

Then, on the other hand, the wife may try hard to keep the sweet, girlish ways of other days about her, but the husband will think to himself: "Now we are married, and Mary must not expect me to be the same as before. I have no time for love ways now, there is so much resting on me as head of the house." He takes no notice of the neatly kept rooms, and the nice dinner just to his taste, and the loving wife who always meets him at the door with a smile of welcome home.—*Christian at Work.*

Science and Art.

A collection of vases, supposed to date before the exodus, and recently discovered in an Egyptian tomb, has been presented to the Metropolitan Museum by Mr. S. L. M. Barlow.

The allegorical ceilings painted for Mr. Vanderbilt by Bandy have been on exhibition at Paris, and are sharply criticised, the color in "Phobe," and the "Wedding of Psyche," being, it is said, cold and crude. Many mythological figures form a circle around the blue centre, which represents the firmament, and among them are Psyche and Cupid, Mars, Venus, Proserpine, Juno, Jupiter, and Ganymede.

Some workmen, near Corinth, upon the wall of an ancient tomb, have found mural paintings, which are rare in Greek art. The wall is divided into four parts, the upper squares containing pictures of grapes and birds. In the third row there are three small niches, and, between them, paintings of figures, and in the lowest portion are fruits in baskets, and birds eating and drinking from cups or vessels. The second division contains a series of scenes, one of which represents a funeral feast, the guests reclining upon couches, according to the ancient custom. A copy has been made for the Archaeological Museum at Athens, so as to preserve a record of the scenes and of the coloring.

AN ELECTRIC SHIP'S LOG.—Among the more recent applications of electricity to practical purposes is that of attaching an electrical apparatus to a ship's log, and making it register with extreme accuracy the speed at which the ship is moving through the water. This ingenious arrangement owes its existence to the inventive genius and skill of Mr. Kelway of Portsmouth. The inventor has affixed to the lower part of the box containing an ordinary service log another box which encloses his own electrical apparatus. Into this last named box the mile spindle of the log is continued, and this is fixed with a cam wheel. The box is also divided into two parts by a vertical partition, through which passes a horizontal lever, or rod insulated from the body of the apparatus, and turning upon a fixed centre. As the cam wheel revolves in passing through the water, its projections press down the lever whereby the electrical current is completed, and the distance travelled is recorded by means of a battery on board the ship acting through the electric cable by which the log is towed. The index dial may be placed in the captain's cabin, on deck, or, indeed, in any part of the ship. In trials lately made near Portsmouth every quarter of a knot indicated by the dial was checked by actual measurement, and found to be absolutely correct. We understand that what may be termed the Kelway speed indicator is likely to be largely used in the British navy as well as the mercantile marine.—*Building and Engineering Times.*

Personal.

Alfred Tennyson, the poet laureate, has given his name to the schooner erecting a bust of Longfellow in Westminster Abbey.

William Henry Harrison, president of the College, Philadelphia, died Tuesday, August 29, in the seventy-fifth of his age.

Miss Helen Gladst, a daughter of the British Premier, has accepted the Vice-Principalship of Newnham College, and will enter upon her duties in October next.

William Booth, Generalissimo of the Salvation Army, is a middle-aged, gaunt, iron-gray man, with abrupt cordial manners. During conversation he remains standing, not even walking up and down the room. His speech is pure, vigorous, and English. His dark, earnest eyes have half-way expression, caused by overwork. His face, thin and pale, with an aquiline nose, is compared by many with Loyola and Wesley. He was born at Nottingham, England, and educated himself in the midst of great difficulties. Early in life he began preaching as a Methodist minister, and remained that work until he organized the now famous Salvation Army. He now receives and distributes, with absolute control, a revenue of \$250,000 yearly; owns or rents in his name 250 buildings in various parts of Great Britain, used as "stations," and directs the labors of more than 15,000 itinerant preachers.

Items of Interest.

Ice frozen by machinery is almost exclusively used in Southern cities, and is furnished at \$1.50 per hundred.

To light the house of Mr. William H. Vanderbilt, 2,000 burners are required, supplied by 15,000 feet or nearly three miles of pipe.

In Munich there are no less than thirty-one American students on the register of the Academy of Arts, a larger number than from any other nationality except Germany itself.

The Boston city assessors announce that the total valuation of Boston will amount to \$872,490,100, a gain over last year of \$6,935,500. The tax rate is advanced to \$15.10 per \$1,000.

The skin of the prairie dog, a small rodent, which is a pest on the plains of the West and of Texas, is said to be suitable for making gloves. In fact the case the plague will become a source of profit.

The fastest run on a railway by a full train yet recorded was made between Philadelphia and Jersey City last week—ninety miles in eighty minutes. The engine, Jumbo, is new and has seven-foot drivers.

The funeral of "Chip" Smith, who was hanged in New Haven on Friday, Sept. 1, took place on Sunday. The funeral procession took place on a mile and a half long, and the stonewall was over a mile and a half long, and the crowd was estimated at not less than 10,000.

A useful custom in rural districts is that which prevails in certain parts in Spain, where the people never eat fruit out of doors without planting the seed. The roads are lined with trees in consequence, with free fruit for all. The country folks have the proverb, "The man has not lived in vain who plants a good tree in the right place."

In the city of Riga, Russia, is a flourishing Sunday school kept by the Baroness Von Halm. It is composed of German children, of whom five hundred attend, and others who are willing to attend are at present excluded for lack of room. As the scholars attain a certain age, they are obliged to make room for others. There are about fifty classes in the school.

A few days ago Captain Gipsy Smith, leader of the Salvation Army Corps in Hanley, England, accepted a gold watch and testimonial as a token of respect on his leaving the district. For receiving this the captain has been discharged from the Army by General Booth, and two lieutenants, who also received watches, will only be reinstated on giving them up to the Army. The circumstance has caused much comment.

Farm and Garden.

WATERING POULTRY.—It is the belief of the writer that many of the diseases incident to poultry are due to neglect in providing them with pure water; particularly do I believe such to be the case in the majority of instances where chicken cholera prevails.

The omission to furnish fowls with suitable drinking-water is one of the worst features of cruelty to animals. It is a neglect that is decidedly adverse to success, hence tends to diminish individual fancy for fowls and works detriment to poultry interests. Those whom we occasionally hear say that "there is no profit in poultry" are not qualified to have the management of the same, and in their attentions may be classed with the thrifless and neglected parties who keep fowls that get drink when it rains.—*Fancier's Journal.*

GREASING WAGONS.—An ordinary farm wagon, one which, while it may be used nearly every day for heavy hauling, is seldom driven faster than the walk of an average farm team, should be greased well every Monday morning, as should be the cart; and by making a set time to do it, it will rarely be forgotten. A farm wagon, a spring one, which goes to mill, to market, and to divers other places, at an ordinary jog-trot, should be greased after it has run forty or fifty miles, according to the speed, while a light carriage, being driven faster, and having less surface or room for the grease, should be greased after it has run every thirty miles or so, always wiping the spindle clean and bright before applying the grease. For carriages use only sperm or castor oil, and only a few drops on each spindle; but for heavy business or farm wagons use the common axle-grease, free from salt.

FOR FARM BOYS TO LEARN.—From a western paper, we extract the following practical remarks; they will be very useful to every one on a farm: How many of the boys who read this paper could "lay off" an acre of ground exactly, providing one of the dimensions was given them? Now, "Hoe Handle" likes to be useful, and I have taken some pains to make out a table, and I would like to have every one of the farm boys to learn it. There are 160 square rods in one acre, and there are 301 square yards in one rod. This gives 4,840 square yards in one acre.

10 yards wide by 968 yards long is 1 acre.
20 yards wide by 242 yards long is 1 acre.
40 yards wide by 121 yards long is 1 acre.
80 yards wide by 60 1/2 yards long is 1 acre.
70 yards wide by 69 1/4 yards long is 1 acre.
60 yards wide by 80 1/4 yards long is 1 acre.

Again, allowing nine square feet to the yard, 27 1/2 square feet to the rod, 43,560 square feet to the acre, and we have another table:

111 feet by 396 feet—1 acre.
120 feet by 353 feet—1 acre.
220 feet by 198 feet—1 acre.
240 feet by 181 1/2 feet—1 acre.
440 feet by 90 feet—1 acre.

Now, here is some advice to farmers' sons. I know that most of you when you have arrived at the age of eighteen or twenty are anxious to go to some great city to seek a fortune, which is very seldom found, instead of staying at home on the farm and reaping the benefit of what you already have. There are two great essentials to success in this life: honesty and perseverance; and without the latter no one will ever fully succeed.—*Lutheran Evangelist.*

FERTILIZING VALUE OF CLOVER SOD.—The New England Farmer says: "The great fertilizing value contained in a good clover sod does not seem to be appreciated or believed by farmers generally. According to experiments and analysis made in Germany to determine the number of pounds of roots and stubble contained in an acre of clover sod to the depth of ten inches, it is shown that there were 892 1/2 pounds, which contained 191 pounds of nitrogen, beside considerable potash and phosphoric acid. The 191 pounds of nitrogen at 20 cents a pound would be worth \$38.20. Undoubtedly the acre of sod which contained roots enough to afford such a large amount of nitrogen was produced on land in a high state of cultivation; but suppose that an acre of sod contained only one-half as much nitrogen, or 95 pounds, worth \$19. How could the farmer supply an equal amount of fertilizers to his soil so cheaply and so easily as clover raising? The clover root is rich in nitrogen, a fertilizer which is the most costly of any element of plant food offered in the market. It is just the fertilizer needed for the growth of wheat and corn. A crop of wheat yielding twenty-five bushels of grain contains in the stem and grain about thirty pounds of nitrogen, or only about one-third the amount found to be contained in an acre of good clover sod in Germany. Hence it could be inferred that a clover sod would be an excellent preparation of the land for a wheat crop, and this has been found in practice to be the case. In England much dependence is placed upon the clover sod as a preparation of the soil for the wheat crop. The clover sod is equally valuable as a preparation of the soil for a corn crop. Clover raising can be made to do great service in enriching farms and renovating worn-out land. More clover should be grown, and the land seeded with it oftener. Dr. Voelcker, in England, found that the clover sod was most valuable as a fertilizer, after having been mown two seasons for hay. The roots then had attained their full development and were then richest in fertilizing elements. What farmers need to do, in order to avail themselves of the full

advantage of this crop, is to turn the sod under when full of roots, raise a crop of grain or corn, and seed to clover again. Out the clover two years for hay, turn under the sod, sow to grain or plant corn and seed to clover again and so on, turning under a good clover sod every three or four years until the land is renovated. Whatever barn manure or other fertilizers can be spared for use on the land will hasten the process."

Books and Periodicals.

LITTELL'S LIVING AGE. The number of The Living Age for the weeks ending the 9th and 16th of September contain articles on Caroline Fox, John Sterling, and John Stuart Mill; Westminster; Charles Darwin, and Evolution; Church Quarterly; Literature and Science, by Matthew Arnold; Nineteenth Century; Some Impressions of the United States, by Edward A. Freeman; Fortnightly; Reminiscence of a March, Blackwood; The Brethren of Deventer, Cornhill; American Society and its Critics, Selfishness, and "The Burrows of the Prophet," Spectator; Korean Ethnology, Nature; The Power of Accumulation in Small Sums, and The Foreign Trade of China, Economist; Paper and Pine-Apple Fibre, Chambers' Journal; Mountaineering in the Alps, Land and Water; Hindoo Marriage Customs, Leeds Mercury; Owls, Time; Influence of Forests upon Streams, Kaffir Watchman; with instalments of "No New Thing," and "Robin," and Poetry.

For fifty-two numbers of sixty-four large pages each or more than 3,300 pages a year, the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Obituaries.

DIED.—On the first of Sept., 1882, at Broad Top City, Huntington Co., Pa., Mr. Nathan P. Horton, aged 70 years, 11 months and 19 days. The deceased was born in Bedford county, Pa., Sept. 12, 1811. In his infancy he was consecrated to the Lord in the holy sacrament of baptism. On the 8th of Jan., 1834, he entered into the holy state of matrimony with Miss Ellenor Kaley, with whom he had eleven children—five sons and six daughters. One of the daughters preceded him to the spirit world. In the year 1843 he and his wife were received into full communion with the Reformed Church, through the solemn rite of confirmation, by Rev. Matthew, at Yellow Creek, Pa., during his pastorate there; in which connection they continued faithful and active members until the end of life. She died May 10, 1877.

His untiring efforts and energetic zeal were strong testimonies of his deep heartfelt interest in the prosperity of the Church, and the advancement of the Christian religion. Hence it was as a devoted Christian that his character shone with such great lustre. No more passive member of the church, but ever manifesting his Christianity by active and diligent service in the Master's vineyard. He was an efficient, active and successful Sunday-school superintendent in the Reformed Church at Yellow Creek for a number of years, and also rendered good and important service in the office of elder in the same church. In all the relations of life, he maintained a character of strict integrity, was a man of persevering industry and wise economy, a liberal supporter of the church and cause of Christ.

He was an affectionate husband and a kind father, an accommodating neighbor, an obliging friend, and a good and worthy citizen, respected and highly esteemed by all who knew him. By his Christian character and social disposition, he made many friends. This was attested by the large concourse of people that attended his funeral on the morning of the 3rd of September. Every available seat in the church was occupied. The services were conducted by Rev. C. H. Reiter, who preached an appropriate sermon from 2 Cor. 5:1.

May God in His infinite wisdom and mercy bless and sanctify this dispensation of His providence to the good of the surviving children, relatives, friends, and all who were present on the occasion. C. H. R.

DIED.—Near Liberty, Frederick Co., Md., July 23, 1882, Elder Michael Smith, in his 76th year.

Brother Smith, early in life, after receiving Christian nurture and training, and instruction in the doctrines and duties of our holy religion, as set forth in the Heidelberg Catechism, was, by the rite of confirmation, received into full communion with the Glade Reformed congregation, Frederick county, Md. For many years he continued a consistent member of the same, until the Mt. Pleasant charge was organized, within the limits of which he then resided, when his membership was transferred to Union Chapel, of the latter charge. Here, during a number of years, prior to his death, he efficiently filled the responsible office of elder in the congregation.

He was closely attached to his church, and seldom absent from the services of the sanctuary. Unless providentially hindered, he was always present at the celebration of the Holy Communion. He, consequently, manifested much interest in the prosperity of the Church, and was ever ready to aid in promoting the glory of the Redeemer's kingdom. By his death the Church has lost an exemplary member, the community, a good citizen and a kind neighbor. He has gone to his "grave in a full age like as a shock of corn cometh in his season." He rests from his labors and his works do follow him.

His pastor being absent at the time of his death, the funeral services were conducted by the pastor of the Glade charge, in the Glade church, near by which his body now sleeps, awaiting the resurrection morn. S. M. H.

DIED.—At Hyndman, Pa., August 25, Samuel, son of Daniel J. and Caroline Cook, aged 2 months and 15 days.

Acknowledgments.

NEW CASTLE MIRROR.

PITTSBURGH SEM. Harmony charge, \$198 00, Fairview do, \$35 50, Sugar Creek do, 14 00, Butler do, 33 00, G. A. Smith, 44 00, Henshaw do, 17 00, Mt. Pleasant do, 44 00, Shenango do, 156 95, Berlin do, 24 00, Zion's (St Paul ch) do, 10 00, Zion (Somerset ch) do, 25 00, Irwin do, 32 75, Beaver do, 21 00, Pine Run ch, 5 00, and pastor, 5 00, Pastor of Plum Creek, 10 00, Segawgon charge, \$7 25, Meadowville, 15 62, Emmonston do, 12 75, Kittanning do, 10 00, Paradise Somerset ch, 23 00, Enonville do, 20 00, Carlisle do, 13 00, 2nd Ref Greensburg do, 50 00. SYNOD OF POTOMAC. Altoona charge, 42 50. SYNOD OF OHIO. Springfield charge, 23 00. The pastor expresses his sincere thanks for so liberal a response from the various charges, in answer to his appeal. J. M. SOUVEN.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER,
Rev. D. B. LADY,
Rev. A. R. KREMER,
Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.
We do not hold ourselves responsible for the return of unaccepted manuscripts.
For Terms, see First page.

WEDNESDAY, SEPTEMBER 20, 1882

MINISTERS AS FINANCIERS.

We have heard a great deal in times past about the want of financial ability among ministers of the gospel. We could not wonder if the charge should prove true in some instances, especially as the serving of tables has been divinely entrusted to other hands in order that these servants of God might give themselves to the preaching of the word. But these semi-worldly matters have often been forced upon preachers through the inactivity of those who ought to take charge of them, and it is wonderful to see how frequently the balls have been kept up by the sleight of hand of those whose main attention is necessarily directed to higher objects.

We once sympathized with all the outcry we heard upon the subject of which we are speaking. A sense of personal deficiency in that regard and the current of public sentiment surging like a flood led us to believe that a sure and speedy way out of the monied embarrassments of the church was to commit them to the active business talent of the laity. And yet the observation of a few years from a point which has enabled us to take in the whole field has convinced us that ministers are among the best financiers of the world. We repeat that the duty of attending to such things incidentally has been forced upon them, yet they have done what others refused to do, and have accomplished more in the circumstances than any other class of men.

If we consider the social position they are obliged to maintain in any community, the hospitality they are expected to show, the lead they are bound to take in all benevolent operations, and the limited and uncertain means they have to do all this, they with exceptional cases, get through about as creditably as people of other ranks. Here and there we may meet a minister whose name is a reproach to his profession because he is utterly oblivious to his business engagements, and there are those who have been brought under a financial cloud that darkens every thing, by misfortune and the injustice done to him by his people, but as a class their reputation for prompt payments on small salaries stands unequalled.

Then, they are often called upon as chairmen of committees or as members of Boards to push or what is worse, pull heavy loads in church building or in relieving denominations of financial responsibilities incurred through want of response to public demands, and all deficiencies are laid to their absence of tact or enterprise.

"Put these things in the hands of men of business qualifications, that business may be done on business principles" cries some one who has been led to lay the blame in the wrong place. Very well! There is not a sensible minister in any congregation who would not like to be relieved of all business contact with mechanics at home, and all public obligations of the church in general. But our best business men have been called to the front, and with all their experience and tact they have at times been appalled by the difficulties that have met them. Somehow there has been such demoralization in the church that what is done to the Lord is not regarded as of importance or binding force, and men who will pay their grocer's bill will not be equally prompt in paying their subscriptions to religious periodicals or the cause of missions. Things cannot be controlled as in private affairs even by alert laymen, and if any fault is to be found with ministers it is not in their business qualifications but in their failure to elevate public sentiment in regard to meeting financial obligations in matters of Christian enterprise.

The point we are trying to make is illustrated by the fact that in some congregations, every thing is up square except the pastor's salary, and simply because he cannot act in that matter. He can urge the payment of money for the improvement of church edifices, or for missions, but the matter of his own support is too delicate

for him to touch upon. This is not because the people are unwilling, but because what is everybody's business is nobody's, and there is no systematic effort to fulfil obligations. Could not the financial ability of the laity in almost every place find work in this direction? Will not some one in every congregation think of this matter and take such action as will relieve the case? It needs but a proper commencement.

HEILMAN DALE.

What has become of the proposed reunion at Heilman Dale? Our people have had large and enjoyable gatherings at Conneaut Lake, and at Mont Alto Park, and there is no reason why our church-members east of the Susquehanna may not have an equally good time, at this famous resort in Lebanon Valley. The place is central, accessible from every point of the compass, and fitted up with every convenience to meet the wants of a large crowd. All that is necessary to make the thing a success, will be for some few of the brethren to take it in hand.

The *Christian Intelligencer* noticing the Premium Tract makes these kind remarks in regard to our Church.

"The Reformed Church in the U. S. (or what was formerly known as the German Reformed) is not only growing with tremendous rapidity, but is giving very marked signs of more thorough organization, and aggressive work."

After quoting some of the statements made in the tract, it adds: This Church is "Reformed," just as our own is, in distinction from the Lutheran branch of the original Protestant movement. It teaches the Calvinistic doctrine of the spiritual presence of the body and blood of Christ in the Lord's Supper, received through faith, rather than by the mouth. It holds modified and liberal views of predestination, in accordance with the Heidelberg Catechism,—its only standard,—at the same time adhering firmly to the truth of man's utter helplessness in his natural state, and his salvation alone by sovereign grace in Jesus Christ. It holds the parity of the ministry, and Presbyterian government. It is like our own a liturgical church, having forms for all services, in distinction from a mere directory. But it is a flexible church, and perfect order is allowed for free prayer. The baptized child is regarded as in the covenant of grace, and as belonging to Christ. The Heidelberg Catechism is required to be taught by ministers to baptized children as the proper means of experimental religion. Leading Church festivals are observed, a conservative spirit is cultivated, and good will towards other churches.

"We congratulate our sister Church on these and many other good things which may be said of her, and on the growing vigor, unity and spiritual power where with she is girding herself for the vast and expanding work, to which God in his providence is calling her in this Daughterland. Our hearts and sympathies are entirely one now; our names are nearly identical. May not the time come, when we shall be more nearly one in fact and in work?"

A NEW AND VALUABLE WORK.

This is about our first attempt at writing a book notice, and we are somewhat doubtful as to what sort of thing we shall make of it. The only encouragement we have is the subject: that is at least not at fault, however it may be with the writer and eulogist.

The work under consideration has just left the press. We are so well pleased with it that we haste to be first in sounding forth its praises. As yet we have seen no public notice of it, but we happen to know that thousands of copies have been printed, sold, and read. As a general description of it we will say, that for quality of reading matter, both religious and secular, variety of subjects, suited to all classes of readers old and young, and marvel of cheapness, accessible alike to humble cottage and lordly mansion, it is probably unsurpassed.

It would require too much space to give anything like a particular description of its varied contents. This much, however: About forty different subjects are treated, some very briefly, others at greater length, forming a most agreeable and useful variety. A part of the work is designed especially for the fire-side; another for children and youth; another for older heads, treating on the various religious and moral questions of the day—besides a number of poetic effusions of real merit. Nor is science and art overlooked; and even the

latest foreign and domestic news is given in a condensed form.

The object of this interesting work is, to furnish its readers with spiritual and intellectual food. Its language is fresh and pure, like cold water from a fountain, and designed for present use. It is a book for to-day, and will not be old to-morrow. It is intended especially for Reformed people, though not, by any means, exclusively. Still, its familiar features, its peculiar voice and sentiments, its evident relationship to our people, must make it especially acceptable to them. We see there is a very zealous agent in the field urging our people, for their souls' sake, to purchase this wonderful book; and we understand he is meeting with good success.

Books generally have the year of publication given on the title page, but this book gives the very day of its issue, September 13th. And the price is one of its greatest marvels—only four cents and a fraction. It is published by the Reformed Church Publication Board, and is called—THE MESSENGER.

Only think of fifty-two such literary works for \$2.20, each one of which is worth more to sensible people (costing only four cents) than many a volume which cost more than the MESSENGER for a whole year. Let pastors see to it that this great helper is admitted to every household in the parish. K.

MINISTERS AND MONEY-MAKING.

Reflections are sometimes cast upon Ministers of the gospel for their want of success in "heaping up riches." It must be confessed that in the large majority of instances, this class of men fail to become wealthy, or even to lay up enough of worldly goods for their support, or that of their families, after they have become unfitted, by the infirmities of age, for the active work of preaching. And this is the case in the face of the fact that they receive certain fixed salaries from the very beginning of their professional life, whilst lawyers, physicians and journalists must often wait a number of years before they can earn as much annually as the minister receives from the start. And yet these latter frequently, even when their income is small, begin to lay the foundation of future competence and wealth, whilst the minister in most cases at the end of his career has nothing left. Among the various reasons assigned for this state of things the following strikes us as important.

1. The other professions are in the line of money-making. The physician, as a rule, gets more to do as the years pass by. And, as his knowledge and skill increase, his services become more valuable, by the hour or by the visit, and he can demand and get more for the same. The same is true of the lawyer and of men in general who are engaged in some secular calling. There is an immediate connection between their work and the money they receive for it. They have the money more or less in view all the time, in doing the work. Money is one avowed object with them. And no one feels that there is anything wrong about this. They can even invest their money and give part of their attention to interests outside of their profession, without creating in themselves, or others, the feeling that there is anything incongruous in the matter. Many doctors and lawyers and journalists are capitalists, and are more or less intimately connected with large or small money-making enterprises. And they do not lose caste on this account. Their standing in the profession is just as good as though they had not a penny in the world.

With ministers of the gospel however it is different. They are office bearers in a kingdom which is not of this world. Their great Master had not where to lay His head. And His followers feel themselves to be to a certain extent pilgrims and strangers on the earth. Their work is not a money-making work, either avowedly or actually. As a rule their salaries do not increase as they advance in knowledge and experience, or as their responsibilities and expenses increase. The spirit of the gospel is opposed to the money-making spirit. The two don't go together harmoniously. The minister cannot help but feel this. And the people feel it also. They are very quick to frown down anything that looks like an attempt to accumulate even a moderate amount of filthy lucre on the part of their pastor. The truth is they are sometimes over sensitive on this subject. But there is something horrible to every right-minded person in the very thought of a minister using his profession for purposes of worldly gain in the way other professions are used continually. And the same feeling, in the hearts of ministers and people, is a barrier

to a minister's engaging in anything outside of his sacred calling to increase his annual income, or to lay the foundation of a competence—a barrier which few have the hardihood to break over.

2. The minister of the gospel has a peculiar work to do. He believes himself called of God to do this work. He has been commissioned by the church, and solemnly set apart for this work. Christ once said in reference to His own Mission, "I must work the works of Him that sent me, while it is day: the night cometh when no man can work." Christ felt that He had a special work to do. It was not to make money, or to win a throne. He could not use His spiritual calling for the sake of advancing His worldly prospects. That would have been to surrender His Mission, fall in with the suggestions of the tempter, and pervert the entire purpose which the Father had in view, in sending Him into the world. Nor could Christ turn aside from His work for a time, and give part of His attention to something else which would bring in money. He felt that this was out of the question. It is day now, He reasoned. The night is coming. I can't work then. The work is of infinite importance. The time allowed to do the work is short. I must get it done. Therefore I must devote all my time and powers to do it. Christ had a vastly more important mission than that of money-making. And it required all His time in the world to fulfil that mission.

A feeling similar to that which Christ had, with reference to His work, no doubt, at times, impresses itself upon the heart of every true minister of the gospel. There is a great work given the minister to do. He is an instrument in the hands of God for the salvation of souls. He stands in the mighty stream of time. The current is carrying thousands to perdition. Here and there is one whom he can save by stretching out a helping hand. They come along at intervals more or less regular. Will he leave the post which God and the church have given him, and turn his attention to something else for awhile to make money? While he is away a soul in jeopardy may float by, crying out, What must I do to be saved. There is no one to tell the simple plan of salvation. The minister's post is deserted. There is no one to stretch out the helping hand, to grasp the sinner in the act of passing, and to set his feet upon the Rock of safety. He is carried on, and perishes. And his blood is upon the head of him who might have rescued him, if he had not been unfaithful to his trust. No! The true servant of God will remain at his post. He will turn away from all schemes of enriching himself at the expense of his high calling. He feels that he has no time for secularities. He must work the works of Him by whom he is sent. And he must do it now, while it is day. The night is coming in which no work can be done.

It seems to us that what has been said will account in large part for the ministerial want of financial success, which we see around us. And we do not hesitate to say that the less ministers succeed in making money, for the reasons given above, the more it will be to their honor here and hereafter. L.

HARPER'S PERIODICALS.

We would like to call attention to *Harper's New Monthly Magazine* for October, which we have unfortunately failed to mention among our Book notices this week. The Number is almost faultless in its outward execution, and the contents are worthy of the care bestowed upon them. The illustrations are marvelously fine. No person will fail to wonder at the perfection to which this art has been brought, and the subjects chosen are such as must please any one of true taste. But this much can be said of all Harper's Periodicals. The *Bazar* is a wonder in its way and exercises a wholesome refining influence upon the families of the land. And then the *Young People*, from which we quote so frequently, never flags in its interest.

We will give the table of contents of the Magazine next week.

The first edition of 10,000 copies of the Premium Tract has been exhausted, and another edition will be ready in a few days. This little treatise bids fair to have a very large circulation, and will do immense good.

The *Presbyterian Journal* corrects an error into which we had fallen. The Minutes of the General Assembly it appears, are furnished to Commissioners, free of direct cost. When the Delegates are supplied the additional copies are sold to

Church members and others at one dollar per copy.

Our Agent, Mr. Binkley, reports twenty-three new subscribers to the MESSENGER, and twelve to the *Haufeund*, as the fruits of a partial canvas of the Tobickon charge, Bucks Co., Pa., Rev. Jacob Kehm, pastor.

Among the Exchanges.

The *Lutheran Observer* thinks the day of National Thanksgiving should be changed to early in October, and gives the following reasons for it:

For years past there has been a growing dissatisfaction among thoughtful Americans with the late time in the year at which our National Thanksgiving Day has heretofore been appointed. There are various practical objections and other reasons which render the fourth Thursday of November too late in the season for this purpose and which demonstrate that the first or second Thursday in October would be far more appropriate and acceptable in all respects for which the propriety of observing such a day is acknowledged by all Christian people.

Among the reasons for appointing an earlier day than the fourth Thursday of November, is the following: The harvests and fruits of the earth are all—or nearly all—matured and gathered in September and early October, and in a large part of the country as early as August. As soon as practicable after the harvest is gathered, is the appropriate time for offering to God the gratitude of the heart, and a public and national thanksgiving for the blessing and bounties of the year. This was the case among the ancient people of God under His immediate direction, and it has been the custom also among many of the people and most of the churches of this country, as indicated by the "harvest homes" and festivals, and the "harvest sermons" and services, which they hold during September of every year. For the paramount reason therefore of appropriateness in time, the first or second Thursday of October would be a more suitable day for our National Thanksgiving than the fourth Thursday in November.

Another important reason for the change of time above suggested, is the fact that in all the northern portion of our country, Winter usually begins with November, and Thanksgiving Day is there associated, not with the fruits and flowers and treasures of Autumn, as it should be, but with ice and snow and wintry blasts. There are then and there no external manifestations of the harvest for which the sacred services of the day have been appointed, but only the cold surroundings of dreary winter. Thus, Thanksgiving Day in the last week of November, in the large northern portion of our land, is strangely out of its appropriate season, and is an absurd anachronism which, as a Hibernian might say, ought to have been abolished before it was ever begun. Indeed, it is not only nearly two months out of season throughout all the northern and western regions of our country, but it is still more out of time, as to the harvest, in the southern region. In fact, there is not any part of our country in which the usual day for our National Thanksgiving is not out of suitable time for the occasion, and it is surprising that this singular anomaly should have continued so long.

Besides the inappropriateness of the time, there are some general practical objections which apply everywhere. The fourth Thursday of November brings Thanksgiving Day within a month of Christmas, and as almost everybody now observes Christmas and New Year's Day, it brings these three festivals within five weeks, and thus crowds the season overmuch with occasions of this kind. As they are all observed by the people, more or less, they become burdensome in some cases, and interfere too much with the business and comfort of others.

We are well aware of the origin of Thanksgiving Day, and it is not necessary to enlarge upon it here. Its observance is a good New England custom which was nationalized some twenty years ago. But when first introduced by the people of New England, scarcely anybody in that section observed Christmas Day, and hence, Thanksgiving Day was there observed not only as an occasion upon which to render public thanksgiving to God for the bountiful harvest and the blessings of the year, but also as a social festival and a time for family re-unions. Gradually, however, the old Puritan prejudice against the commemoration of Christmas has given way, and now that joyous festival of our Saviour's birth is celebrated almost as generally by the people of New England as by those in other parts of the country. It is Christmas—not Thanksgiving Day—that should be the great social festival of the year, for the glad and affectionate re-unions of separated families, all over the land and all over the earth. Thanksgiving Day should be what it was originally designed to be—a day upon which to render to God the homage and gratitude of the heart for the fruits of the earth in their season, and for the manifold mercies of the year. It should come therefore in Autumn, as soon as the harvests are gathered, and while the hearts of the people are still fresh in their knowledge of the bounties which God has conferred upon them; and not long after in Winter, when all the grateful associations of Autumn and its fruits have passed away, and Winter

'Reigns tremendous o'er the conquered year.'

For these and other good reasons that might be presented, it is evident that the last week of November is not the proper time for our National Thanksgiving, and that the first Thursday of October would be far more appropriate in every respect."

Communications.

SUNDAY SCHOOL CONVENTION.

The Sunday-school Convention of the Chester county district of Philadelphia Classis of the Reformed church, will meet at Brownback's Reformed church, East Vincent Township, Sept. 28, 1882, 9.30 A. M.

Programme—Forenoon—9.30, Devotional exercise, 10, Address of Welcome by Rev. Geo. S. Sorber; 10.15, "Are we sufficiently awake to the importance of the Sunday-school?" Rev. S. F. Mauger and Elder Peter

Brower; Music; 11, "The Country Sunday-school, its difficulties and how to remove them," Rev. A. R. Thompson and Captain A. Fetters; 11.45, Miscellaneous business; closing services.

Afternoon—1.30, Devotional service; children's service; 2, "The relation of the Sunday-school to the catechetical class," Rev. D. W. Ebbert; 3, "The best method to enlist the congregation in the Sunday-school work," Elder Isaiah F. Snyder; 3.30, Closing exercises.

Evening session—7.30, Evening service. "How to retain the old scholars in the Sunday school," Rev. L. D. Stambaugh; Essay, Mr. B. F. Davis; "The Sunday-school and Missions," Revs. M. S. Rowland and S. P. Mauger. Adjournment.

ST. PAUL'S ORPHAN HOME.

We have now been in our new position some ten days, and hence can begin to speak of the Home's condition and wants. We arrived here on Monday evening the 4th, and found all ready to receive us. On Tuesday morning the Rev. T. F. Stauffer, former superintendent, delivered to us the keys, and without any special formality, we assumed the responsibilities of the Home. We found every thing in good condition. The children seemed bright and happy. The new wing which had just been completed, adds very much to the appearance and comfort of the whole building. We have just completed the re-organization of the school, which during the past year had been under the instruction of the very efficient teacher, Rev. Edgar Hassler, and now have it in good working order. We have at present, in the home, but 27 children, and yet we have the capacity to accommodate many more had we the means to support them. Applications are now before us; but what shall we do? Will not the friends of the institution renew their patronage and increase their gifts? "Remember the fatherless."

P. C. PRUGH.

SUNDAY SCHOOL CONVENTION.

The Sunday-school Convention of Tohickon Classis will convene in the Reformed church at South Easton, on Tuesday, September 26, at 7 o'clock, P. M. Services will be held on Tuesday evening, Wednesday morning and Wednesday evening.

The following topics will be discussed: 1. The qualifications and preparation for successful teaching. Revs. J. C. Leinbach and R. C. Weaver. 2. The duty of parents toward the Sunday-school, Sup't. J. S. Hess. 3. Mission work in the Sunday-school, Revs. H. F. Seiple and S. K. Gross. 4. Sunday-school worship, Revs. J. Kohn and A. B. Koplin. 5. The Review, Revs. H. J. Welker and L. C. Sheip. 6. How to get adults into the school and retain them as scholars, Revs. J. M. Hartzell and J. C. Leinbach. 7. Address to the Sunday-school, Rev. J. G. Dangler. 8. The best way to govern and instruct an infant school, Revs. F. J. Mohr and Sup't. W. F. Hartman. 9. Sunday school benevolence, Rev. A. F. Zeigler and Elder M. J. Hess.

The first speaker on each topic is expected to read an essay, and will be allowed fifteen minutes; other speakers will be limited to five minutes.

The members of Classis and all Reformed superintendents, or their proper superintendents, delegated by the school, constitute the membership of the convention. A punctual and full attendance is earnestly requested.

By order of the committee,
G. W. ROTH, Secretary.

SPECIAL MEETINGS OF CLASSES.

In this week's MESSENGER appear two notices for special meetings of Classes. If these notices are intended to be the official notices of the officers calling them, they are plainly irregular and unconstitutional. It is, so because the Constitution, in Article 57, expressly affirms, that "it shall be the duty of the President to call one (a special meeting) by a circular addressed to the members, at least two weeks before the meeting takes place." A notice in THE MESSENGER is not a circular addressed to the members, in any proper sense. This matter was decided years ago by the proper authorities, and the practice of giving such notices in the MESSENGER disappeared. In addition, the notice for the Virginia Classis is unconstitutional, because the two week's clause is not complied with. The mere fact that it is dated September 4th, but only announced in the MESSENGER of the 13th does not give the necessary two weeks' notice.

When the practice prevailed many years ago, the item of postage had force, but now it has not. Then it required a three cent stamp to pay postage on each circular. Now, the notice can be given by postal card, the expense of issuing circulars is merely nominal.

If no constitutional notice has been given, apart from the notices in the MESSENGER, then the meetings will be irregular, if held, and should be so pronounced by the Synods to which those Classes belong. In conclusion it is hoped that the nuisance will be abated.

STATED CLERK.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The address of Rev. J. Samuel Vandersloot is changed to No. 4217 Myrtle Avenue, West Philadelphia.

Rev. Wm. L. Stewart was installed pastor of the Everett church on Sunday, September 10. This charge, as reorganized by Classis at its last annual meeting, is composed of three congregations:—Everett, Bald Hill, and Irvine.

The new pastor and family met with a warm reception on the day of their arrival at the parsonage, many of the members being present to welcome them.

During the last week in August and first week in September Rev. W. M. Landis and his people of the Rebersburg charge, celebrated their annual harvest home. He held one service in every one of his five congregations, and was assisted by Revs. D. O. Shoemaker, J. S. Stahr, Z. A. Yearick and S. M. Roeder. These brethren preached appropriate sermons in the German language, followed by English addresses of a missionary character. The whole service had a good effect, and was

highly appreciated by all. As a becoming thank-offering, these five congregations, numbering about 230 members, laid the sum of \$149.25 on the altar. What is particularly encouraging about these services is, that they were held on week days, and at a time when farmers are very much thronged. Besides, this custom was only inaugurated three years ago, before that time they were held on Sundays, as is the custom in that section of our church. Taking these things into consideration, we find here another evidence of the pliable nature of our Pennsylvania Germans in religious matters, if they have one to lead them in whom they can place confidence. They are naturally inclined to what is the right thing. All they want is a good, honest and sincere effort to show them the way of life, and they will follow it in an earnest manner. The plain, simple effort of Bro. Landis has been fruitful of the greatest sincerity in worship and liberality, and commends itself to the consideration of the brethren in the ministry, and if imitated will result in the most praiseworthy Christian activity. It aims at making giving a part of worship, and claims that Christian economy is productive of the greatest liberality.

HELPER.

SYNOD OF THE UNITED STATES.

The Annual Sessions of the Synod of the Reformed Church in the United States will be held in the Re-formed Church, Bellefonte, Centre county, Pa., on the 24 Wednesday in October (11th), 1882, at 7.30, P. M.

A punctual attendance of delegates and others having business with Synod is requested.

JNO. P. STEIN, Stated Clerk.

RAILROAD ARRANGEMENTS.

The Philadelphia and Reading Railroad Company will issue orders to delegates and their families to obtain tickets at Excursion rates, either to Harrisburg or Williamsport, to attend the sessions of Synod at Bellefonte.

The same privilege will be granted by the Pennsylvania Railroad Company, to delegates to travel on their road, at reduced rates, either on the Pennsylvania Division, by way of Tyrone, or on the Philadelphia and Erie Division from Williamsport, by way of Lock Haven.

Persons desiring orders will please write to the stated clerk of Synod, No. 3948 Market street, West Philadelphia, enclosing a stamped envelope giving the names of those for whom the orders are desired.

LIST OF DELEGATES TO THE SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

The following is a list of the delegates elected by the several Classes to the Synod of the Reformed Church in the United States, to convene in the Reformed church, at Bellefonte, Centre county, Pa., Wednesday, October 11, 1882, at 7.30, P. M.

East Pennsylvania Classis.

Ministers—Revs. T. O. Stem, M. A. Smith, J. E. Freeman, *primarii*; and Revs. J. E. Smith, Thomas H. Huber, J. J. Crist, *secundi*.

Elders—Thomas T. Miller, S. W. Bachman, Peter Loux, *primarii*; and W. H. Coleman, L. J. Messenger, D. Knauss, *secundi*.

Lebanon Classis.

Ministers—Revs. J. E. Hiestor, D. D., A. R. Bartholomew, A. J. Bachman, T. S. Johnston, D. D., George Wolf, D. D., T. C. Leinbach, B. Bauman, D. D., *primarii*; and Revs. Tobias Kessler, J. J. Fisher, L. D. Steckel, D. B. Albright, J. G. Neff, H. Leisse, D. M. Christman, *secundi*.

Elders—Lewis Kraemer, D. Schepp, Simon Boltz, James T. Reber, D. S. Raber, Charles Bower, J. G. Shoemaker, *primarii*; and Edw. Pieffer, F. Souder, Edw. Schuey, R. Weilmann, G. F. Filbert, W. D. Luckenbill, F. Stoner, *secundi*.

Philadelphia Classis.

Ministers—Rev. J. I. Good, J. H. A. Bomberger, D. D., George H. Johnston, J. H. Schler, D. E. Klapp, D. D., *primarii*; and Revs. D. W. Ebbert, H. M. Kieffer, A. R. Thompson, J. S. Vandersloot, J. D. Detrich, *secundi*.

Elders—M. Bushong, H. C. Hoover, J. G. Brown, W. H. Housekeeper, W. K. Gresh, *primarii*; and J. F. Unger, A. Schwenk, W. Ludwig, G. W. Stine, A. B. Cressman, *secundi*.

Lancaster Classis.

Ministers—Rev. E. V. Gerhart, D. D., J. H. Pennebacker, J. H. Dubba, D. D., S. Schwartz, W. H. H. Snyder, *primarii*; and Revs. A. B. Shenkle, S. Kuhn, W. F. Lichtner, G. O. B. Resser, D. C. Tobias, *secundi*.

Elders—E. J. Zahm, J. J. Nissley, Isaac Lefevre, M. D., P. E. Gruger, Josiah Keen, *primarii*; and Eph. Newcomer, D. W. Balmer, Jacob Goyer, Fred. Dagen, H. C. Boyd, *secundi*.

East Susquehanna Classis.

Ministers—Revs. W. C. Schaeffer, O. H. Strunk, T. J. Hacker, Rad. Daenger, *primarii*; and Revs. T. Derr, W. G. Engle, A. R. Hottenstein, T. J. Barkley, *secundi*.

Elders—C. C. Leader, George Hill, Esq., J. R. Hilbush, E. M. Knorr, *primarii*; and B. M. Bubb, Esau Ben Seiner, Roger Hendricks, John Hoof, *secundi*.

West Susquehanna Classis.

Ministers—Revs. A. C. Whitmer, W. A. Haas, J. H. Derr, S. M. Roeder, *primarii*; and Revs. W. H. Grob, R. L. Gerhart, L. C. Edmonds, G. P. Hartzell, *secundi*.

Elders—John Hoffer, George B. Jordan, Jacob Dunkle, S. Gemberling, *primarii*; and Samuel Geigen, H. A. Mingle, George Meyer, E. B. Kramm, *secundi*.

Goshenhoppen Classis.

Ministers—Revs. J. J. Mohr, A. B. Koplin, A. F. Ziegler, *primarii*; and Revs. R. C. Weaver, J. Calvin Leinbach, Jacob Kehm, *secundi*.

Elders—Jacob Hess, Henry Weisel, S. S. Weaver, *primarii*; and Samuel Scheetz, H. A. Heller, Jacob Leish, *secundi*.

Lehigh Classis.

Ministers—Revs. N. S. Strassburger, S. G. Wagner, D. D., W. R. Hoffer, I. E. Graeff, *primarii*; and Revs. A. J. G. Dubbs, J. H. Leinbach, J. N. Reber, A. J. Herman, *secundi*.

Elders—R. H. Kramm, Charles Bieber, A. Schreiber, Sol. Griesemer, *primarii*; and Casper Biell, Jos. Miller, Conrad Paff, Alfred Siegfried, *secundi*.

NOTICE.

Members of Zion's Classis, in arrears for contingencies, are urgently requested to remit, without delay, the amount of their assessments, to
C. A. SHULTZ, Treasurer.
York, Sept. 2, 1882

NOTICE.

A Special Meeting of Lancaster Classis will be held on Saturday, Sept. 23, 1882, at 10 a. m., in the lecture room of the First Reformed Church, Lancaster, Pa., to consider the following items of business: Item 1. To receive the Rev. S. B. Schafer from the East Susquehanna Classis. Item 2. To consider a call from the Manheim Charge to Rev. S. B. Schafer, and if in order, to confirm it. Item 3. To make provision for his installation. Item 4. To dismiss Rev. S. Kuhn to East Susquehanna Classis. Item 5. To dissolve the pastoral relation between Rev. D. B. Shuey and the New Providence Charge. Item 6. To appoint a committee of installation. 3d. To transact any other business of interest to either of the charges affected by this contemplated change.

S. L. WHITMORE, Pres. of Va. Classis.
Middlebrook, Va. Sept. 4, 1882.

CALL FOR A SPECIAL MEETING OF VIRGINIA CLASSIS.

A Special Meeting of Virginia Classis is hereby called to be held at Mt. Crawford, Va., on Thursday, Sept. 21st, 1882, at 10 o'clock, a. m., to transact the following items of business: 1st. To dissolve the pastoral relation holding between the Rev. B. R. Carnahan and the Mill Creek Charge, and if found expedient. 2d. To consider a call to the same from the Rockingham Charge, and if in order appoint a committee of installation. 3d. To transact any other business of interest to either of the charges affected by this contemplated change.

S. L. WHITMORE, Pres. of Va. Classis.
Middlebrook, Va. Sept. 4, 1882.

NOTICE.

Any of the brethren who have money in hand for missions, will please transmit the same without delay, so that it may be embraced in the Treasurer's Annual Account, which must shortly be closed, and also for the additional reason that the treasury is empty.

WM. H. SEIBERT, President.
Harrisburg, Sept. 6, 1882.

PITTSBURGH SYNOD.

Pittsburgh Synod will meet in General Convention in Trinity Reformed church, Red Bank charge, Clarion county, Pa., September 20, A. D. 1882, at 7.30 o'clock, P. M.

The permanent rule requires that pastors send the Credentials of their delegates to the stated clerk at least ten days before the time of meeting, and pastors are requested to attend to this matter.

All persons proposing to attend Synod will please notify Mr. Jacob Brinker, West Millville, Clarion county Pa., of the intention, that entertainment may be provided.

Buy your tickets to Oak Ridge Station, on the Low Grade R. R., a branch of the A. & P. R., connecting at Red Bank with the A. & P. R. The Clerk will forward tickets, on application.

H. F. KEENER, Secy.
Berlin, Somerset Co., Pa.

NOTICE.

The Board of Missions of the Reformed church in the United States, (in Synod) will meet in annual session in the lecture room of St. Leon Reformed church, Harrisburg, on the 18th of September, at 7 p.m. A full attendance of all the members is desired.

J. O. MILLER, Pres.

P. S.—Delegates will inform Rev. W. H. H. Snyder if they will be present.

NOTICE.

Delegates and others expecting to attend the meeting of the Synod of Reformed church in the United States, at Bellefonte, Centre county, Pa., are respectfully requested to inform the undersigned not later than October 4. Free entertainment cannot be assured to those who fail to comply with the above request.

J. F. DE LONG, Pastor,
Bellefonte, Centre Co., Pa.
September, 12, 1882.

General News.

HOME.

Washington, Sept. 11.—The jury in the Star Route cases have rendered a verdict finding Miner and Rordell guilty, and Turner and Peck not guilty.

As to the other defendants—Brady and the two Dorseys and Vaile—the jury are unable to agree. The jury were discharged.

The verdict is generally regarded as a cowardly and absurd one. It is a substantial triumph, however, for the Government.

The conspiracy is found and two of the "small fish" are sacrificed. The vote was heavily against all the defendants in Vaile's case a juryman says it was eleven to one for conviction, ten to two for Brady, and nine to three for Dorsey.

The verdict has since been set aside by the Court, and new trials are to be instituted.

The jury is placed in an unenviable position, and things are complicated by the charge made by Foreman Dickson, that the Department of Justice has attempted bribery.

Reports of the yellow fever at Pensacola, Florida, and Brownsville, Texas, have been most alarming. At the latter place last week there were 1,126 new cases and 24 deaths.

FOREIGN.

Dr. Edward Bouverie Pusey, D. D., Regius Professor of Hebrew in Christ Church College, Oxford, and well known as one of the leading Oxford tractarians, died on Saturday.

The War in Egypt.

The final battle of the Egyptian war was fought on the 13th at Tel-el-Kebir. The following is the account of it:—

Alexandria, Sept. 13.—The Khedive has received a telegram from Sultan Pasha saying the British attack on Tel-el-Kebir commenced at 4.30 o'clock this morning.

London, Sept. 13.—The correspondent of the Exchange Telegraph Company at Alex-

andria announces that Tel-el-Kebir was carried this morning. Forty guns and a large number of prisoners were captured. The cavalry are in pursuit. Arabi's force appears to be quite broken.

A despatch to the Exchange Telegraph Company from the front reports that the demoralization of Arabi's army is complete. His infantry are flying towards the desert.

The Exchange Telegraph Company has received the following:—

Kassasin, Sept. 13.—At the capture of Tel-el-Kebir the Egyptian loss is estimated at 2,000 men. Our loss is probably 200, including many officers. The Highland Brigade bore the brunt of the action.

Reuter's Telegram Company has the following from Kassasin:—

Kassasin, Sept. 13.—5.30 A. M.—The attack on Tel-el-Kebir began at 4.45 o'clock this morning. The main attack was directed against the enemy's extreme left flank, four miles north of the railway. The heavy artillery and infantry fire is now proceeding. The British troops are advancing rapidly, and are evidently turning the enemy's flank. The British armored train, with the forty-pounder Krupp gun which was captured at Kassasin and the Gatlings, has just come into action. The fire of the enemy opposite the extreme right of the British is nearly silenced.

A despatch to the Central News says:—The Egyptians opened fire when the British were within a mile of Tel-el-Kebir. The place appears to have been finally captured by a rush. The Indian cavalry are hotly pursuing the fugitives on the south and the British cavalry on the north of the canal.

Another despatch from the same correspondent, dated Kassasin, 10.33 A. M., says:—The enemy's killed alone amount to 2,000. The retreat of the enemy on the north is cut off. The cavalry are still pursuing.

FOR PASTORS AND CONSISTORIES.

We have, because of inquiries after something of the kind, just had published blank CERTIFICATES OF DISMISSAL OF CHURCH MEMBERS, bound in book form of 50 each—with stubs—which we will furnish, *postpaid*, at 40 cents a copy. Pastors and consistories will find it useful and convenient, as well as cheap as to price. Every pastor ought to have one. We are prepared to fill orders for it. Address:—

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We are now prepared to fill all orders for this tract. We have sent to Pastors and others sample copies, and we expect to receive many and large orders for it. Let pastors get a full supply and scatter them far and wide. Let consistories resolve to send for a good supply to distribute among the people. Let elders and deacons have their pockets full of them and hand them out.

It is a cheap and convenient way to gain useful and important information in regard to the Church, not to say, a good way to let others know our history, aim and position as a Church. Encourage this enterprise, and make it a means of doing good. The cost will be amply repaid.

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Address:—
REFORMED CHURCH PUB. BOARD,
907 Arch Street,
Philadelphia, Pa.

Sept. 1, 1882.

NOTICE.

We are now sending out bills to those indebted for subscription to THE MESSENGER. We trust we will be rewarded by a prompt remittance of amounts due. Those that owe for over two years, will have their accounts, if not paid within sixty (60) days, handed over to the attorney of the Board for collection. This is the direction of the Board and we hope we will be spared this unpleasant duty.

CHARLES G. FISHER,
Superintendent and Treasurer,
Reformed Ch. Pub. Bd.
Sept. 6, 1882.

A NEW DEPARTURE.

Wishing to bring our business as far as possible to a cash basis, after August 1st next, we shall allow an extra discount of 5 per cent. on all bills as rendered in our Book Department, if paid at the time of purchase or within 30 days from date of same.

In the Periodical Department our terms are cash in advance as before, but with no discount. We trust our subscribers will bear this in mind.

Receiving cash, we can buy for cash, and thus buy and sell cheaper. Our customers will thus aid us and themselves, and our operations will be extended, our receipts larger, and the Publication Board be what it ought to be—a paying institution, and doing a vast amount of good, equal in proportion, to any other. Pastors, Sunday-school superintendents, and laymen, have it in their power to bring this about at an early date. The Board would not need to ask for aid if those who are indebted to it would pay up in full, and thereafter pay cash.

CHARLES G. FISHER,
Superintendent and Treasurer,
Ref. Church Pub. Board.
July 5, 1882.

Business Department.

TO SUBSCRIBERS.

Please examine your labels and if it is time to renew your subscription for another year, or you are back more than one year, remit us the amount by check, Postal Order or Registered Letter, at as early a date as possible.

Should you remit and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered or any mistake or omission may be corrected.

Will not every subscriber make it his or her business or duty to secure at least one new subscriber, and thus obtain some one of the premiums offered in another column, and help to increase the number of subscribers?

—THE—
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THE FATHERS OF THE REFORMED CHURCH.

Vols. I, II, III, IV, V. By Rev. H. Harbaugh, D. D., and Rev. D. Y. Heiser. New edition of Vol. I. just received. Price \$1.50 per Vol.

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A collection of Penna. German Poems.

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By Rev. H. Harbaugh, D. D. The first two \$1.25 a piece; the last \$1.50.

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And all the Publications of the German Publishing House, Cleveland, Ohio.

All of the above books sent postage paid on receipt of the retail price, or by express, subject to discount.

SUPPLIES FOR SUNDAY-SCHOOLS.

LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give our—rather their—store the preference. Bear in mind we can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

HYMNS & MUSIC FOR SUNDAY-SCHOOLS.

Hymns and Carols, by Miss Alice Nevin. \$4.50 per dozen. Companion of Psalms, by Rev. Dr. Van Horn, D. D. \$3.00 per dozen. Song Treasury, by J. H. Kusanke, \$3.00 per dozen. Silver Echoes, New, by J. H. Kusanke. For Primary & Intermediate Classes, \$2.40 per dozen. Also all Music Books published at Publisher's prices. We solicit orders for any of the above, which will be promptly and satisfactorily filled.

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We respectfully solicit the patronage of the Church. Address

Touhy's Department.

HYMN FOR A LITTLE GIRL.

God make my life a little light,
Within the world to glow,
A little flame that burneth bright,
Wherever I may go.

God make my life a little flower,
That giveth joy to all,
Content to bloom in native bower
Although its place be small.

God make my life a little song,
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

God make my life a little staff
Whereon the weak may rest,
That so what health and strength I have
May save my neighbors best.

God make my life a little hymn,
Of tenderness and praise;
Of faith that never wavereth dim,
In all His wondrous ways. —Selected.

A BEAUTIFUL WAY OF LIVING.

"Religion never was designed
To make our pleasures less."

The morning sun was flooding field and hill and tree-top as Ruth opened her sleepy eyes upon a new morning. A pleasant anticipation of something floated through her, but at first she could not think what it was.

"O! my ride!" she said aloud, and was out of bed in an instant, consulting the tiny clock which her last birthday had brought her, which ticked so loud and so fast that it really seemed like a thing alive.

"Seven o'clock! I must hurry, or Jack will come and not find me ready! O, what fun it will be! How long I have wanted to learn to ride—ever since I was a tiny girl. Dear Lord, I thank Thee for it. I thank Thee for this pleasant visit, and that everybody is so good to me, and seems to love me so. O, how happy I am, and how good you are, dear Lord!"

Ruth's heart was full of happiness; and once, before she knew the Saviour, the earthly joy would have been all. Now, down underneath the outer things was a deeper joy still.

"How long have you loved Him, Ruthie?" asked her aunt, the night she came with loving arms about her.

"Ever since I have known Him, as somebody else says," she answered. "O, auntie, He is so near and dear; and He walks by my side, and I talk to Him out loud, and He answers down deep in my heart, such dear, beautiful answers," said Ruth, speaking as eagerly as other girls speak of their earthly loves.

And now she tripped down-stairs as fresh as a rose, ready for her ride; and the inward peace shone out in her face in a way which would have made the plainest girl lovely to look upon.

Jack caught the shining light, and wondered what it was that made Ruth look and seem so different from other girls.

"What makes you look so happy, Ruthie?" he said, after helping her to mount old "Whitey," as they rode along side by side. "Your face fairly shines."

"You dear fellow, don't you guess how delighted I am to learn to ride? Why, I've always longed for this very day ever since I can remember."

"Yes, I know you like to ride; but, Ruthie, what makes you always look so happy?"

"Why, I have so much to make me. You are all so good to me; and then I have God for my friend," she added, smiling as she thought of this greatest of all gifts.

"O!" said Jack. "I thought that made people awfully solemn and disagreeable. I thought 'twas like thinking of death all the time; but you are the jolliest girl I know, and always ready for a good time."

"Why, Jack, how could you think any such thing? I don't see how anybody can be happy who thinks God is angry with them, and that they are not ready to die. But, when you love Him and He loves you—about dying, that would only be 'going home,' to be 'heavenly happy,' as mamma says."

"I wish I knew how you did it, Ruthie; that's all I've got to say," said Jack. "Your way's so different from other good people's. They get mad, I notice, as quick as people who don't pretend to be so good, and are as bitter and cross too."

"O, if you'd only try it yourself, you dear Jack!" said Ruth, warmly. "I don't know as I can tell you how, but I just love Him and He loves me, and He takes such beautiful care of me, and is always with me; and even the troubles and trials and

bothers, you know, are so different now, because He bears them with me. O, Jack, I think it's the most beautiful thing in the world to be a Christian!"

And Jack, looking at her as she spoke, saw her face "as it had been the face of an angel."

It is indeed a sweet and beautiful thing to be a Christian. The sorrows and troubles that come to such are so much easier to bear, because there is One with a strong hand ready always to lift them from the weak shoulders.—*Well Spring.*

BEHAVIOR IN CHURCH.

In New England's early days it was customary for every church to have a "tithing-man," whose duty it was to see that the younger portion of the congregation behaved properly. He carried a long rod. If a head was seen to nod, crack! would fall the rod upon it. If two noses drew close together to impart some secret, tap! tap! the rod would beat on those confidential noses.

Now-a-days there are no tithing-men, for the need of them is no longer felt. Services are shorter; the preacher seldom announces his "forty-ninth," as was the custom once, and little mortals do not get so weary as to require the stinging rap of a rod to secure their attention.

Bad behavior in church, at the present time, comes not so much from the little ones as from "children of a larger growth." Especially is this true among the new population of our western states, where the stern ideas of the Puritans have not left their impress on the customs of the people.

Many attend no church at all. Those who do, not unfrequently behave unseemly; and it is found necessary to post up notices at the church requesting proper conduct. Some of these notices are expressed in imperative terms. Thus the tithing-man is put in print.

In San Gabriel, California, is a church which beside its door has nailed, in large letters, "Take off your hats" and "Behave yourselves."

Another Californian church—the one at Monterey—has posted conspicuously, "Gentlemen, hats off!" and "Visitors are requested to keep silence in the church."

But western churches are not the only ones where big boys and girls are guilty of misdemeanors during service-time. It is necessary in some places—east as well as west—to have attached to the walls of the house of God a notice, "Please do not spit on the carpet." In a great many churches there should be a sign printed, in very large letters, "Do not whisper. It disturbs your neighbors."—*Youth's Companion.*

WHY A KEROSENE LAMP BURSTS.

BY A CIVIL ENGINEER.

Girls, as well as boys, need to understand about kerosene explosions. A great many fatal accidents happen from trying to pour a little kerosene on the fire to make it kindle better, also by pouring oil into a lamp while it is lighted. Most persons suppose that it is the kerosene itself which explodes, and that if they are very careful to keep the oil itself from being touched by the fire or the light there will be no danger. But this is not so. If a can or a lamp is left about half full of kerosene oil the oil will dry up—that is, "evaporate"—a little and will form, by mingling with the air in the upper part, a very explosive gas. You cannot see this gas any more than you can see air. But if it is disturbed and driven out, and a blaze reaches it, there will be a terrible explosion, although the blaze did not touch the oil. There are several other liquids used in houses and workshops which will produce an explosive vapor in this way. Benzine is one; burning fluid is another; and naphtha, alcohol, ether, chloroform may do the same thing.

In a New York workshop lately, there was a can of benzine, or gasoline, standing on the floor. A boy sixteen years old lighted a cigarette, and threw the burning match on the floor close to the can. He did not dream there was any danger, because the liquid was corked up in the can. But there was a great explosion, and he was badly hurt. This seems very mysterious. The probability is that the can had been standing there a good while and a good deal of vapor had formed, some of which had leaked out around the stopper and was hanging in a sort of invisible cloud over and around the can; and this cloud, when the match struck it, exploded.

Suppose a girl tries to fill a kerosene lamp without first blowing it out. Of course the lamp is nearly empty or she would not care to fill it. This empty space

is filled with a cloud of explosive vapor arising from the oil in the lamp. When she pushes the nozzle of the can into the lamp at the top, and begins to pour, the oil, running into the lamp, fills the empty space and pushes the cloud of explosive vapor up; the vapor is obliged to pour out over the edges of the lamp, at the top, into the room outside. Of course it strikes against the blazing wick which the girl is holding down by one side. The blaze of the wick sets the invisible cloud of vapor afire, and there is an explosion which ignites the oil and scatters it over her clothes and over the furniture of the room. This is the way in which a kerosene lamp bursts. The same thing may happen when a girl pours the oil over the fire in the range or stove, if there is a cloud of explosive vapor in the upper part of the can, or if the stove is hot enough to vaporize quickly some of the oil as it falls. Remember that it is not the oil but the invisible vapor which explodes. Taking care of the oil will not protect you. There is no safety except in the rule: Never pour oil on a lighted fire or into a lighted lamp.—*Christian Union.*

THE NILE DELTA.

The Delta, in Lower Egypt, is so called because of its resemblance, in shape, to the letter of that name in the Greek alphabet. This triangular tract of country is formed by the two branches of the Nile, which separates about twelve miles below Cairo, and by the coast of the Mediterranean Sea. From the point of separation, or apex, to the sea, the distance is ninety miles, while the coast-line from the Damietta mouth on the east, to the Rosetta mouth on the west, is ninety-five miles. This tract, which has been created by the inundations of the Nile, is a broad and perfectly level alluvial plain, having no rocks or natural elevations of any kind to relieve it. Its rise in consequence of the annual overflowing is estimated to have been about seven feet in seventeen hundred years. This would give a little over five inches in a century. To this thin layer of enrichment, amounting to not more than a twentieth part of an inch each year, Egypt chiefly owes her wealth and greatness. How long the Nile must have been flowing to have caused this raised and fertile plain is beyond the power of the imagination to conceive.

In the Delta there are no roads, but there are mounds in every direction, by which the water is carried through the country. In going from place to place, or carrying their produce to market, the Arabs follow the embankments.

When the river is lowest, the depth of the water in the Damietta mouth, which is nine hundred feet wide, is eight feet; that at the Rosetta mouth, which is eighteen hundred feet wide, is five feet. About the time of the summer solstice, or the 22d of June, the water begins to rise. A little after mid-summer the river becomes very turbulent, and not long afterward assumes a green color for more than a fortnight on account of the vegetable matter brought down from the mountains. It is this which especially constitutes the richness of the deposit. The water reaches its greatest height not long after the autumnal equinox, or the middle of September. At that time, the villages in the Delta look like islands in the sea. At Cairo, the rise is about twenty-five feet. From twenty-four to twenty-seven feet is considered a good inundation. If the river does not attain a greater height than eighteen or twenty feet, the country suffers from scarcity of water. If it exceed twenty-seven feet, it causes destruction and fosters murrain and the plague. At the height of the inundation large vessels can ascend to Cairo. According to the Nilometer on the island of Rhoda, near Cairo, of sixty-six inundations from 1735 to 1801, eleven were very high, thirty were good, sixteen feeble, and nine insufficient. This Nilometer consists of a shaft, in the centre of which is a graduated pillar divided into cubits of about twenty-two inches. It is attributed to Caliph Amru, who reigned in the first part of the eighth century. During the inundation four criers proclaim every morning in the streets of Cairo the height to which the water has risen. After reaching the highest level at the autumnal equinox, the water sinks slowly until at the end of nine months it reaches the lowest point.

In summer the thermometer ranges from ninety-five to a hundred degrees. During the inundation that plague of Egypt, ophthalmia, is most troublesome on account of the dampness of the atmosphere. According to Wilkinson, it may be cured, as a rule, if taken in hand in time, he hav-

ing done so in his own case, by going into the desert where the air is dry.

Alexandria is outside the Delta, and about twelve miles west from the Rosetta branch. The Mahmoudieh canal, by which it is supplied with water, was dug by Mohammed Ali. The work was completed in about a year, two hundred and sixty thousand men having been employed, of whom twenty thousand were sacrificed. The reservoirs under the city, vaulted with much art, are the only part of old Alexandria which remains entire at the end of two thousand years.—*Ex.*

WORK THAT HAD TO BE TAKEN OUT.

One Saturday morning, not long ago, I was talking with a teacher in our sewing-school about the work of little Bertha, a blue-eyed, fair-haired child, who could not learn to hem her apron neatly. The clumsy little fingers were toughened by the cold weather and by the scrubbing and washing which Bertha, though only ten years old, did "to help mother;" and so they were not apt to catch the secret of setting tiny stitches in an even row. Again and again we had to send Bertha's apron back to her to be ripped out. The patient little woman, without a murmur, consented to take out her irregular stitches, though other girls around her triumphantly finished their garments and carried them home. She believed her teacher's assurance that she would learn how after a while, and that then she would be able to make up for her slowness now.

I felt very sorry for her. Poor child! I remembered what hard work it had been for me, a little child, to learn to sew, taught by the gentlest of mothers, in the pleasantest of homes. I felt in full sympathy with little German Bertha. Something of my feeling I expressed to her teacher, a dear matronly woman whose one little daughter is safe in the upper fold.

"Oh," she said, "when Bertha has to rip her work out I feel as sorry for her as you do, and I always do a little bit for her when she brings it to me to begin again. Indeed, though she is kept back now, I mean that she shall not lose at all, but be quite as well off as the others when school is closed for the season."

Thinking of Bertha and her sewing and her kind teacher, there comes to me a sweet glimmering of the method our dear Lord may be pursuing with us. Our work is clumsy and full of faults. Our best is very imperfect. Often what we have wrought upon with the greatest diligence must be taken out, at the far end of the day, when the Master's eye looks at it; but then does He not often do a little for us to help us along? When we submit patiently to His will, and apparently our plans are defeated, our toils are in vain, and our efforts come to nothing, may we not take to our hearts as a dear consolation the trustful hope that He will build for us better than we know? Is it not one of our rights as God's children to be sure that we are workers with Him in our labor, sharers with Him in the experiences He sends us, bearing nothing all alone? Ah yes, Jesus Christ is kinder to us than Mrs. G— was to little Bertha.—*Youth's World.*

WHERE TWO DAYS MEET.

Where two days meet the children stand,
A broad fair road on either hand;
One leads to Right and one to Wrong:
So runs the song.

Which will you choose, each lass and lad?
The right or left, the good or bad?
One leads to Right and one to Wrong:
So runs the song. —Selected.

CASTLE GARDEN.

The scene immediately after the arrival of a steamer is as busy and noisy as a fair. Within the great circus-like building there is a ticket-office, a money-exchange, a telegraph-office and a restaurant, at each of which one may see many curious and touching little incidents. Here at the money-changer's desk is a bulletin giving the American value of various foreign coins, and after each transaction the broker hands his customer a memorandum of it. Most of the immigrants are wary with their money, and carry it not in their pockets, but concealed somewhere about their persons. The Germans and Scandinavians are the best provided; next the Irish; and the poorest of all are the Italians, who often have no money and little baggage.

The names of the immigrants who have friends or letters or telegrams waiting for them are called out, and there are many affecting reunions. After when the first embrace is over, the new-comer stands back and surveys the Americanized relative

from head to foot with great admiration. The head that left Queenstown bonnetless has now a gorgeous pile of millinery upon it. The feet that wore clogs are displayed in fancy leather, with tassels. But sometimes the friends who are expected do not appear. As the names of the persons for whom there are letters or telegrams, or for whom some one is waiting, are called, you see an immigrant here and there,—a girl or woman, most likely,—who listens with strained attention, and who falls back with a woe-begone face when she finds that there is nothing for her.

Before evening most of the immigrants arriving each day have left the Garden, either to stay in New York or to take the train to other points. A few remain and make themselves as comfortable as possible on the floor and benches. There are some picturesque groups among them. A Normandy peasant woman in sabots and cap, seated on the floor, surrounded by six chubby little girls, each a miniature of herself; a knot of yellow-haired, pink-faced Germans eating liverwort and blackish bread; and a circle of Italians, who are making a frugal supper, and each of whom, we notice, is provided with a wicked-looking knife like that given to the interpreter. At night the Garden is very gloomy, and looking over the floor upon the dark figures stretched out in slumber, a dream comes to us of the brilliant lights and the fashionable audiences of the time when Jenny Lind sang here.—*Exchange.*

HINTS TO GIRLS.

Give your best sympathy. There is no greater human power than the tenderness of woman. If you can minister to some one in sickness, lessen somebody's distress, or put a flower in some poor home, you have done a thing you will always be glad to think of. You will be remembered, and a woman asks no grander monument than to live in hearts.

Pleasantries.

It was a Detroit girl that married at fifteen so as to have her golden wedding when it would do her some good.

The reason given why a piano was not saved at a fire was because none of the firemen could play on it.

"No perceptible change," said he, as he read the headlines in the evening paper, "No, nor there hasn't been any for a week," said she, turning his vest pockets inside out; "and if some isn't forthcoming pretty quick, there'll be trouble."

"Pray," said Mr. — to a gentleman he overtook on the road, "will you have the complaisance to take my great coat in your carriage to town?" "With great pleasure, my dear sir; but how will you get it again?" "Oh! very easily," replied the modest applicant. "I shall stay in it."

An Arkansas editor, in retiring from the editorial control of a newspaper, said: "It is with a feeling of sadness that we retire from the active control of this paper; but we leave our journal with a gentleman who is abler than we are, financially, to handle it. This gentleman is well known in this community. He is the sheriff."

Don't kill the toads, the ugly toads that hop around your door. Each meal the little toad doth eat a hundred bugs or more. He sits around with accent meek, until the bug hath neared; then shoots he forth his little tongue like lightning double geared. And then he soberly doth wink and shut his ugly mug, and patiently doth wait until there comes another bug.

Women are curious creatures. A wife who will insist that her husband shall not go out of the house without two undershirts, a liver pad and a muffler on—in addition, of course, to his other clothes—will rush out of a hot kitchen on Monday morning, bareheaded and bare-armed, and paddle around half an hour hanging out clothes, trying to get ahead of the woman next door.

The Colonel, who lives in the South, was finding fault with Bill, one of his hands, for neglect of work, and saying he would have no more preaching about his place,—they had too many protracted meetings to attend. "Bill ain't no preacher," says Sam; "he's only a 'zorter.'" "Well, what's the difference between a preacher and an exhorter?" "Why, you know, a preacher he takes a 'tex,' and den he done got to stick to it. But a 'zorter,—he kin branch."

